

## AN ABSTRACT OF THE DISSERTATION OF

Robert W. Wiggins for the degree of Doctor of Philosophy in Education presented on April 22, 1994. Title: Significant Mentoring Relationships in Ministerial Education.

Abstract approved *Redacted for Privacy*  
Charles E. Carpenter

The purpose of this study was to describe and explain significant mentor/protege relationships in professional ministry education. Through an exploratory, naturalistic inquiry, the mentoring phenomenon was studied inductively, culminating in a descriptive theory that illuminated the variables and their interrelationships on the ministerial campus.

The multiple case study design accommodated ten mentoring pairs from three graduate level seminaries in the Portland, Oregon, metropolitan area. Data were collected through several in-depth interviews and a written questionnaire.

The findings indicated that the relationships were the product of three dimensions in a dynamic, evolving interaction: interpersonal factors, intrapersonal factors, and contextual factors. Additionally, each dimension brought a mix of variables which, when present, gave rise to the formation, development, and outcomes of mentor/protege relationships.

Pre-existing personal factors were mediated by entry conditions, and further influenced by aspects of the social and institutional setting. The relationships developed through a uniform progression of five stages, with each stage moving through a transitional characteristic making possible the formation of the next level of interaction. Common relationship qualities were evident, as were mentoring functions which enhanced or enabled the achievement of personal growth or ministerial competence.

Personal motives and selection criteria were significant in the formation and timing of the relationships. Individual differences were acknowledged, but were tempered by the commitment to one another and to the relationships.

The influence of significant others, as well as the institutional environment were described. Benefits for students, faculty, and institutions were identified.

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**Significant Mentoring Relationships  
In Ministerial Education**

by

**Robert W. Wiggins**

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the degree of**

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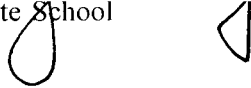
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# **SIGNIFICANT MENTORING RELATIONSHIPS IN MINISTERIAL EDUCATION**

## **CHAPTER 1**

### **INTRODUCTION**

Of the human relationships, significant mentorships may be the most misunderstood and, for far too many, the least experienced. The quality of caring and the core element of goodness found in these mentorships make them worthy of our study. (Hardcastle, 1988, p. 201)

Ever since Gail Sheehy (1974) and Daniel Levinson (Levinson, Darrow, Klein, Levinson, & McKee, 1978) popularized the notion of the mentoring phenomenon, researchers and writers have labored to describe and disseminate the virtues of the mentor/protege relationship. Positive mentoring relationships have been related to the career advancement and personal development of aspiring professionals (Bova & Phillips, 1984); organizational managers (Zey, 1984; Kram, 1983, 1985); corporate women leaders (Missirian, 1980); new employees (Murray & Owen, 1991); college administrators (Bahr, 1985); faculty members (Busch, 1985); undergraduate students (Johnson, 1989); graduate students (LeCluyse, Tollefson, Borgers, 1985; Cronan-Hillix, Gensheimer, Cronan-Hillix, & Davidson, 1986); nursing administrators (Castor, 1987); nurse practitioners (Freeman, 1989); student teachers (Westmoreland, 1989); secondary school administrators (Pence, 1989); artists (Elwood, 1981); writers (Halcomb, 1980); ministers (DeVries, 1987); and scientists (Rawles, 1980).

Webster (1984) defines a mentor as a person "looked upon for wise advice and guidance" (p. 440). For many persons, the idea of a mentor far exceeds this definition. The basic notion involves a relationship between two persons centered on the help given by one for the benefit of the other. Young adults often identify an older person, more experienced and knowledgeable in the essentials of commerce in life, who will assist them in meeting the challenges and securing the assistance needed in the adult world. The mentor is potentially able to guide the less experienced protege as she/he embarks on this journey.



Many professions have relied on a mentor or similar figure in the development of those new to the profession. Much has to be learned before one is considered to be competent, caring, and conscientious. While most professional schools provide the technical knowledge of the profession, the knowledge, skills, and attitudes assumed for complex professional roles are not always taught by classroom strategies. For many professions, mentor/protege relationships provide both the socialization into the career, and an instructional resource for the education of the professional student. This study concerns itself with mentor/protege relationships in the education of ministers through theological education.

### **Identification of the Problem**

The ministerial profession is one of the largest professional groups in the United States, comprising over 335,000 members (U.S. Bureau of the Census, 1991, p. 56). It is worthy of study not only because it renders a valued service to the community, but also because it is a pivotal occupation in society--"a prototype of the helping professions" (Barry & Bordin, 1967, p. 395). The Dictionary of Occupational Titles (U. S. Department of Labor, 1977) ascribes to the ministerial profession the most influential level of interpersonal function in an occupation: mentoring. Nearly all of the professional programs which educate these ministers are located in institutions of higher education, commonly called theological schools or seminaries.

The education of ministers has recently become the subject of widespread and spirited calls for reform. The Association of Theological Schools, the primary organization of accreditation for theological schools in North America, has on three occasions (Neibuhr, Williams, & Gustafson, 1957; Feilding, 1966; Hough & Cobb, 1985) in the post-war era initiated evaluations and assessments. The current effort has, to date, issued two books documenting the distressing condition among the seminaries for effective ministerial education (Hough & Cobb, 1985; Stackhouse, 1988). Alongside these organizational efforts has been

numerous individual voices calling for renewal of ministerial education (Sweet, 1984; Dobson, 1987a, 1987b). Some conclude that the present malaise is the product of a departure from essentials in the curriculum of study (Farley, 1983; Strickland, 1989). Others see a failure to connect knowledge taught with know-how necessary in the real world (Dobson, 1987a). Another set of voices conclude that the loss of character formation, integrated with knowledge and know-how, is the primary short-coming of ministerial training (Miller, 1991).

Concurrent with the rising chorus for renewal has been the quickening interest in mentoring. Theological schools offer faculty mentoring in their advertisements and promotional materials. Courses and practica make mention of a mentoring component. Seminaries are said to provide mentoring relationships for the development of the student.

While there has been an expanding research focus on mentoring in business and postsecondary education settings, there has been neglect of the ministerial campus. The very few studies treating mentor/protege relationships within ministerial education were concerned with either post-graduate mentoring occurrences or a structured group mentoring phenomenon. By far the great majority of mentoring occurrences lie outside any systematic investigation.

Since mentor/protege relationships are perceived to be desirable and efficacious for adult and professional development, how do significant ones function within theological education in the development of ministers? What is the nature of the relationship between mentors and proteges on the ministerial campus?

### **Goals of the Study**

In light of the absence of empirical research on mentor/protege relationships within ministerial education, and the urgent calls for renewal in this field of professional education, this study will focus upon the mentor/protege relationship as it functions in protestant ministerial education. The problem that will be investigated is the nature of nurturing relationships between faculty mentors and student proteges in ministerial education.

This research project is designed to achieve several goals. From the literature, mentoring as a phenomenon in the world at-large, in higher education settings, and within ministerial education will be defined and described. Through direct contact with the ministerial campus, the current practice of significant mentor/protege relationships will be explored and explained. From these two, the study will culminate in the generation of a descriptive theory that illuminates characteristics of these relationships on the ministerial campus.

### **The Primary Research Questions**

Three research themes arise from the interplay between the researcher's familiarity with the phenomenon and the setting, and his curiosity for greater understanding and explanation. These include the nature of the mentoring relationship (interpersonal theme), the individual's experience (intrapersonal theme), and the setting (contextual theme). Each of these themes gives rise to a primary research question, which is followed by a number of secondary queries for exploration:

#### **1. What are the essential characteristics of a significant mentor/protege relationship?**

(i.e. interpersonal issues)

- > How was the relationship formed? What brought the two of them together?
- > How did the relationship change over time? What gave rise to these changes?
- > What kinds of activities have they shared?
- > What qualities do they use to describe the relationship? What meaning have they placed on their relationship?
- > How did this student/faculty relationship enhance the academic, psychosocial, faith and meaning, and vocational dimensions of their lives?

#### **2. How does each participant influence the course of a mentoring relationship? (i.e. intrapersonal issues)**

- > Why did these persons seek out or respond to another's initiative to form a mentoring relationship in the ministerial context? What were their motives or aspirations?
- > Why now? What influenced or affected their willingness at this point in their lives?
- > Why this person? What qualities attracted them to the other person?
- > How did their similarities affect the relationship? How did their dissimilarities affect the relationship? (e.g., age, gender, ethnicity, prior experiences, interests, values, vocational preferences.)
- > Was the issue of voluntary association important?
- > What has the individual gained as a consequence of this nurturing relationship? What are the benefits to the individual of a successful mentoring relationship in ministerial education?

**3. How has the setting influenced the course of the mentoring relationship? (i.e., contextual issues)**

- > What impact did people around them, past and present, have on the formation and development of these mentoring connections? (e.g., family, student peers, faculty colleagues, prior experiences, present affirmations)
- > What impact did the institutional environment have on the formation and development of these successful mentoring relationships? (e.g., institutional structures, virtues)
- > What has the institution gained as a consequence of these nurturing relationships? What are the benefits to the seminary when successful mentoring relationships occur in ministerial education?

Specific research questions were refined, added to, and subtracted from during the course of the data collection and analysis (Miles & Huberman, 1984; Patton, 1990).

Alternatively, the primary research questions stood as guides throughout the entire research inquiry.

### **Significance of the Study**

Answers to these questions have several implications. For those instructors, academic leaders, and student affairs professionals working in the field of ministerial education, a thorough knowledge of this relationship will allow the design of institutional environments, curricular initiatives, instructional strategies, and faculty behaviors based on research rather than unsubstantiated assumptions.

For those educators working at similar but different graduate or professional institutions, an expanded understanding of this faculty/student relationship will suggest directions for new initiatives in faculty-student protocols.

For researchers pursuing greater definition and explanation of this interpersonal phenomenon, this study will expand the understanding of an educational construct which has shown considerable appeal and effectiveness in academic and professional settings.

### **Population Selection**

The population for the study consisted of faculty members and ministerial students involved in significant mentor/protege relationships at three seminaries in the Portland, Oregon, metropolitan area. These schools were chosen because they contain the characteristics of the research inquiry, were accessible, and were examples of graduate ministerial institutions in North America.

### **Research Design and Procedures**

This study was descriptive in purpose, exploratory in nature, and focused on the problem of mentor/protege relationships in ministerial education. Since the intent of the study

was to describe and explain a complex interpersonal phenomenon in a new setting, a naturalistic inquiry was better suited than an experimental design (Lincoln & Guba, 1985; Patton, 1990). A qualitative investigation permitted inquiry into the participants' frame of reference, sensitivity to the context and setting, concern for process as well as outcomes and products, and collection of tacit (i.e., feeling) as well as propositional data. The qualitative design also attended to the mentoring phenomenon as a whole, not isolated from the past or present or separated into bits or segments of experience. The research sought to understand the phenomenon as it was lived and understood by the participants, and then assimilated into their patterns of meaning and value.

The multiple case study design fit well the problem and methodology. The case study strategy provided a holistic, intensive description and explanation of a contemporary phenomenon. The mentor/protege relationship offered a "bounded system" (Stake, 1988, p. 258)--an incidence of unity and complexity that was capable of being studied as a whole. Multiple cases from the population were studied, thereby replicating the findings for a richer collection of experience and perspectives.

Participants were purposefully selected from the population on the basis of their ability to provide the information stated in the research questions. Knowledgeable administrators on each campus recommended faculty who were reputed to display significant mentoring activities with their ministerial students. Indicators of significant mentoring activity included intensity (e.g., time together), involvement (e.g., multiple areas of connection), and transformation (e.g., personal change). Student proteges were nominated by faculty members.

Data was collected through several in-depth interviews and a questionnaire. An open-ended interview guide insured that the essential themes and issues were addressed, while permitting adjustments in wording or emphasis and inclusion of topics relevant to each

participant. The questionnaire rehearsed the primary themes, providing an alternative method to collect the respondents' thoughts.

Data analysis began at the first contact and continued through the final synthesis and generation of theory. Themes, typologies, and categories arose from recurring patterns in the data. Theory emerged from and was grounded in the data. Each case was analyzed separately, and then the cases were brought together into one analysis of common patterns, themes, and categories. The final product was the generation of a descriptive theory integrating the findings across the cases.

### **Definition of Terms**

The following definitions were adopted or developed for use in this study. (Refer to the Appendices for additional definitions.)

**Nurture** is the act or process of promoting growth in another individual (Webster, 1966). Nurture commonly includes the qualities of concern, involvement, and accountability.

**Mentor/Mentoring** is the deliberate, focused commitment on the part of two individuals to promote growth in one or both persons. Mentoring is a commitment to nurture (i.e., concern, involvement, accountability), often embodying an investment of self, empathy, transparency, integrity, hope, and love.

A **mentor** is someone determined and able to assist another develop the personal and professional qualities regarded as essential for the ministerial vocation. For the purpose of this study, the mentor refers to a seminary faculty member.

A **protege** is someone determined and able to receive the assistance offered by another for the development of the personal and professional qualities regarded as essential for the ministerial vocation. For the purpose of this study, the protege refers to a seminary student.

**Ministry** is the religious occupation, including the pastorate, other specialized work in a local church, the chaplaincy, teaching in church-operated schools, intercultural and multicultural mission, community action, or campus ministries (Runkel, 1982).

**Ministerial education** is the theological and professional training of ministers, consisting of a two- or three-year graduate course of study leading to a master's degree (usually, the Master of Divinity degree, M.Div.).

**Descriptive theory** is a tentative identification of the variables and interrelationships of a phenomenon (Kerlinger, 1986). For the purpose of this study, descriptive theory refers to the tentative identification of the variables and interrelationships of significant mentor/protege relationships on the ministerial campus.

### **Organization of the Dissertation**

Chapter One presents the background and setting of the problem, goals for the study, and the primary research questions. This is followed by the statement of the significance of the study, sample population selection, research design and procedures, and definition of terms.

Chapter Two reviews the literature to supply the conceptual and theoretical foundation of the study. This includes the theoretical framework, review of previous studies, description of the educational setting, and logic and rationale of the research methodology.

Chapter Three describes the research design and methods of the study. The discussion includes: identification of the population and selection of the cases, formulation of the data collection strategy, development of data collection procedures, explanation of the data analysis procedures, presentation of the confidence-establishing procedures, and summary of the research plan.

Chapter Four presents findings relative to the interpersonal dimensions of the relationship. These includes the formation and development of the mentoring connection, the



common mentoring activities, qualities of the relationship, and mentoring functions which nurture the participants.

Chapter Five reports on the research findings with respect to the intrapersonal dimensions of the relationship. These include the motives that influenced their commitments, criteria for selection of faculty mentors and student proteges, effects of individual differences on the relationship (e.g., age, gender, personal style and interests), and the significance of voluntary affiliation in the relationship. The chapter concludes with a survey of the benefits as perceived by both participants.

Chapter Six describes the findings relative to the contextual dimensions of the faculty/student relationship. Items include the response of family, student peers, and faculty colleagues; influence of prior experiences; and the significance of contemporary affirmations. The institution's impact is weighed with respect to the formal structures and the informal virtues of the seminary environment. The chapter concludes with a listing of the benefits to the institution when significant mentoring relationships occur in ministerial education.

Chapter Seven provides a summary of the study, conclusions of the findings, implications for further theory development, implications for further research study, and conclusion.

## CHAPTER 2

### REVIEW OF THE LITERATURE

Mentors give us the magic that allows us to enter the darkness: a talisman to protect us from evil spirits, a gem of wise advice, a map, and sometimes simply courage. But always the mentor appears near the outset of the journey as a helper, equipping us in some way for what is to come, a midwife to our dreams. (Daloiz, 1986, p. 17)

Chapter two provides the conceptual and empirical framework of the study. The purpose of the study is to explore the nature of significant mentoring relationships between faculty and students in ministerial education.

The first section of the chapter locates the problem within a body of theory. Theory identifies important concepts and factors to be investigated. It also establishes assumptions about the nature of the participants and the dynamics of their interactions. The **theoretical framework** includes conceptualizations of adult development, faith development, socialization and social learning, career development, and student development.

The second section reviews previous **empirical research on the problem**. Broader, yet related settings are addressed. The literature review facilitates a more precise problem statement and a refined set of research questions (Marshall & Rossman, 1989). These studies suggested themes and issues for exploration on the ministerial campus, and enriched theory formulation. These areas included historical origins of mentoring, studies in the field of management and organizational behavior, studies in the field of postsecondary education, phenomenological studies, and studies from the field of the ministerial profession.

The third section sets the problem within an educational setting. **Protestant ministerial education in North America** has a distinguished history, yet is currently troubled. Research on the ministerial campus was influenced by its characteristics and its contemporary concerns. The section recounts historical formation, major transformations, contemporary standards, and the search for renewal.

The final section of the chapter presents the logic and rationale of the **research methodology**. It treats the methodological approach, research strategy, and research design.

### **Theoretical Framework**

In order to adequately comprehend and study a problem, it must be set within of body of theory. This theoretical base provides assumptions about the nature of the participants and the dynamics of their interactions. The theoretical framework for this study of successful mentor/protege relationships includes conceptualizations of **adult development, faith development, socialization and social learning, career development, and student development**.

### **Adult Development Theories**

#### **Erikson (1950)**

The origin for many theoretical and empirical studies of mentoring lies in the psychosocial stage theory of Erik Erikson. When used in conjunction with development, psychosocial means "the stages of a person's life from birth to death are formed by social influences interacting with a physically and psychologically maturing organism" (Hall & Lindzey, 1978, p. 88). Erikson proposed that psychosocial development unfolds in stages that are (1) qualitatively different behavior patterns, (2) focused on general issues of emotional and social development, (3) follow an invariant sequence, and (4) are culturally universal (Crain, 1985). To form a complete and stable psychosocial identity, individuals must move through and resolve eight major crises throughout their lifetimes. These dilemmas consist of new or changing human relationships, new tasks, and new demands. During the adult years (nineteen and thereafter), the adult is preoccupied with the struggles to develop intimacy and mutuality, purposefulness and productivity, and unity and completeness (Erikson, 1950).

The Eriksonian stage conceptualized to be concerned with the phenomenon of mentoring is that of "Generativity versus Stagnation," during the 26-50 age period.

Generativity is concerned with the realization of hopes and dreams, the creation and promotion of the following generation, and the achievement of goals which signal purpose and productivity. If an individual is generative, she/he will develop an empathy and willingness to accept responsibility for others and future generations. If this developmental crisis is not resolved in these positive forms, the consequences will be boredom, stagnation, and frustration.

### **Levinson (1976, 1978)**

Interest in mentoring relationships owes much of its recent popularity to the writing of Daniel Levinson and his associates (Levinson, Darrow, Klein, Levinson, & McKee, 1976; Levinson, Darrow, Klein, Levinson, & McKee, 1978). Levinson and his colleagues investigated the adult life course of 40 white males from four occupational groups in order to develop a theory of adult male development over the age span of about 20-45. They found that the presence or absence of mentors was an important component of the life course for men during the 20's and 30's, and the absence of mentors was associated with various kinds of developmental impairments and with problems of the development of identity in mid-life (1976). They described the mentoring relationship as follows:

We have been greatly impressed by the role of the mentor, and by the developmental changes in relationships with mentors and in the capability to be a mentor. The word mentor is sometimes used in a primarily external sense--an adviser, teacher, protector--but we use the term in a more complex psychosocial sense. (1976, p. 23)

No word currently in use is adequate to convey the nature of the relationship we have in mind here. Words such as "counselor" or "guru" suggest the more subtle meanings, but they have other connotations that would be misleading. The term "mentor" is generally used in a much narrower sense, to mean teacher, advisor, or sponsor. As we use the term, it means all these things, and more. (1978, p. 97).

Several features of the relationship were described by Levinson's study. The mentor was conceptualized as being 8 to 15 years older--old enough to represent wisdom, authority, and paternal qualities, but near enough to convey the image of an older brother or peer. The

mentor takes the "younger man under his wing, invites him into a new occupational world, shows him around, imparts his wisdom, cares, sponsors, criticizes, and bestows his blessing" (1976, p. 23).

The mentor may function as a teacher to enhance the protege's skills and intellectual development. He may serve as a sponsor, to wield his influence to facilitate the younger man's entry and advancement in a profession. The mentor may be a host and guide, welcoming the protege into a new occupation and social world, while acquainting him with its virtues, customs, resources, and personalities. The older mentor will likely also serve as an exemplar or model, demonstrating a set of values, attitudes, and behaviors that the protege may emulate. Counsel and moral support may be given in time of challenge and stress. Above all these functions, according to Levinson, is the mentoring function of facilitating the achievement of the protege's Dream. By this, the mentor fosters the younger man's development by believing in him, sharing the protege's aspirations, and giving this Dream his blessing (1978). In the eyes of the protege, the mentor represents skill, knowledge, virtue, and accomplishment. Through the encouragement of the older one, the younger one hopes to some day be a peer and colleague in the work they both value.

Beyond these functions, Levinson regarded the mentor-protege relationship as fashioning the inner, psychosocial being of the protege:

A good mentor is an admixture of good father and good friend. . . . This relationship enables the recipient to identify with a person who exemplifies many of the qualities he seeks. It enables him to form an internal figure who offers love, admiration and encouragement in his struggles. He acquires a sense of belonging to the generation of promising young men. (1978, p. 333-334).

According to Levinson's male-oriented study, the number of mentor relationships in a male lifetime were believed to be few, perhaps three or four, with the modal numbers being none or one. The final giving up of all mentors tended to occur in the middle or late 30's.

Levinson and his associates did not believe that males would have mentors beyond the age of 40. A man might have friendships or significant working relationships after this, but very infrequently a mentor.

### **Related Adult Development Theories**

The premise that interpersonal relationships are important to human learning and development has a broad and rich history (Neugarten, 1975). Social psychologists, such as Adler (1939) and Sullivan (1953; Hall & Lindzey, 1978) have provided the conceptual framework that the self or person develops within a social context of culture and interpersonal relations. Kegan (1982) proposed that adult meaning systems are developed through alternating episodes of independence (i.e., separation, differentiation) and union (i.e., inclusion, integration) with significant others. Through a developmental sequence, the protege evolves in understanding and meaning for life through interaction with a mentor. A similar notion is evident in Brookfield's (1986) explanation of facilitation as the process of fostering critical reflection and self-directed, empowered adult learners.

### **Faith Development Theories**

#### **Fowler (1981)**

Building upon the structural-developmental orientations of Piaget, Erikson, and Kohlberg, Fowler proposed a complementary theory to explain the development of one's world view and system of meaning. Fowler hypothesized an innate capacity for interaction with the external world, whereby knowing and valuing occurs, and the individual forms and then revises an explanation of the world and the individual's own relationship to the world. These capacities develop in stages, consisting of structural elements of logic, role-taking, moral judgment, social awareness, authority, world coherence, and symbolic functioning. Successive stages manifest qualitative transformations issuing in more complex inner differentiations, more elaborate operations, wider comprehensiveness, and greater overall flexibility of

functioning (Fowler, 1986). Similar to other structural-developmental orientations, Fowler proposed that faith structures be regarded as hierarchical, sequential, invariant, and universal.

These faith structures provide the dynamic, patterned processes by which we make sense out of our world, give meaning to experience, and infuse trust and loyalty to our individual decisions. Distinct but related to faith as a set of perspectives or beliefs, faith structures are the capacities for creating and revising one's system of beliefs and values. Faith as a developmental logic, then, is a necessity for and a prerequisite to the formation and practice of one's world view or system of meaning.

Fowler conceptualized four stages of faith development common in the adult years. Stage 3 Faith, synthetic-conventional, is concerned with forming a unified system of believing and valuing which affirms all the significant groups or individuals in one's experience. Stage 3 Faith is conformist in its primary thrust, yielding to the standards and expectations of significant others. Stage 4 Faith, individuative-reflective, brings the capacity to reflect upon self and beliefs, leading to reassessment and redefinition of personal identity, values, and affiliations. The individual discovers a greater ability to know and understand self, and strives for a more responsible commitment to one's sense of calling, giftedness, and obligations. Stage 5 Faith, conjunctive, enables one to perceive the interrelatedness of life and values, leading to a new assessment of divergent perspectives and realities. Conjunctive faith enables one to affirm one's own system of values and perspectives, while acknowledging as equally appropriate other systems of values and perspectives. Stage 6 Faith, universalizing, enables one to see beyond present obligations of self and institutions. Universalizing faith envisions an ultimate environment of principle and value, and then radically pursues that dream with little regard for matters of less importance.

The theory of faith development is a useful paradigm for describing and assessing the impact of a mentoring relationship, particularly in ministerial education. The theory provides

a language and benchmarks for expressing and understanding experiences of change and transformation that diverse groups of people seem to recognize in themselves and in others (Fowler, 1992). While the theory defines faith as a generic and universal phenomenon of meaning making, it also serves as an explanatory framework for the appropriation of these structures of meaning. Faith development within a religious tradition involves the appropriation of the structure--the capacity for knowing and valuing--and the contents of the structure--the particular religious values of that tradition, such as belief, trust, worship, love, and service. Hence, the theory of faith development may illumine both the process of growth and change and the contents of the process within a particular religious tradition. Dykstra (1986) and Helminiak (1987) provided specific illustrations of this procedure for those of the Christian tradition.

### **Socialization and Social Learning Theories**

Socialization theory offers an explanation for the process by which an individual acquires intellectual skills, values, behavioral characteristics, and attitudes necessary to succeed in complex technical, professional, and managerial occupations (Bolton, 1980; Pascarella & Terenzini, 1991). Gottlieb (1961) defined socialization as the "modification of the self through the acquisition of personality characteristics through contact with 'significant others' " (p. 125).

When viewing the socialization process through the interplay of mentoring, there is a focused and intentional agent of change. Mentors are agents of enculturation, placing their imprimatur on the novice's training (Kahn, 1990). The mentor provides the ideal, both in behavior and precept, and the learner conforms to match this standard. Through this process of establishing standards, expectations, and accountability, the protege learns to perform role expectations in the appropriate settings.



Social Learning Theory (Bandura, 1977) advances an explanation of human learning based on the interplay of external stimuli and internal cognitive processes. This theoretical framework has been found to be particularly useful for explaining the acquisition of social learning, or learning connected to social functions and behaviors. One of the most important forms of social learning consists of vicarious reinforcement--or internally mediated change from observing the consequences to another person (Bandura, 1965). The common names for vicarious reinforcement are imitation learning and modeling.

Modeling has been shown to be a highly efficient and widely practiced mechanism for human learning: new behavioral skills can be acquired; existing behaviors and attitudes can be strengthened or weakened; and novel behaviors or attitudes be facilitated by the actions of others (e.g., models) serving as social prompts (Bandura, 1977). Furthermore, Bandura has found (1973) that modeling plays an essential role in the learning of functions for ordinary daily operations: (1) Models demonstrate how required activities are performed. (2) Modeling provides a faster way of learning than the trial-and-error of direct experience. (3) Some forms of complex behavior can be produced only through the example of models.

Modeling has appeared in the literature both as an element of the mentoring process, and as a distinct function separate from a valid mentoring relationship. Several authors have distinguished between role models and mentors (Bolton, 1980; Barnier, 1981). Role models provide valuable examples for emulation, but have no one-on-one investment in the development of the observer. Mentors are more than models to their proteges. They provide teaching, protection, sponsor, and promotion (Shapiro, Haseltine, & Rowe, 1978). Mentoring requires personal, one-to-one interaction (Johnson, 1989).

### Career Development Theories

#### Dalton, Thompson, Price (1977)

Dalton et al. conceptualized the development of career professionals along a four stage continuum: apprentice, colleague, mentor, and sponsor. The Stage I apprentice is young and works under close supervision in a dependent relationship. The colleague of Stage II is much more independent and less reliant on others for direction and guidance. The Stage III professional serves as a mentor in the development of an apprentice and colleague. A major shift for this stage in the development of the professional is the change from looking out for oneself to looking out for the well-being of another. Mentors are those willing to take responsibility for the work and actions of others. The stage IV professional serves as a sponsor to the organization and individuals within the organization. The common roles of a sponsor are manager, entrepreneur, and idea innovator. The sponsor does not primarily develop talents of apprentices or colleagues, but grooms mentors who show the talents and capabilities to development into sponsors themselves.

#### Shapiro, Haseltine, Rowe (1978)

Shapiro et al. postulated that a patronage system exists today within organizational life. This system of professional sponsorship, called the "patron system," consists of a range of advisory and guiding personnel. These individuals form a continuum with "peer pals," and "mentors" on the two end points, with "sponsors" and "guides" as internal points on the continuum. Mentors are the most intense and paternalistic, striving for the advancement of their proteges. The primary difference along the continuum lies in the ability of the patron to effect beneficial change for their proteges.

#### Schein (1978)

Schein sought to explain the processes by which organizations select, train, and retain their work force. One of the distinctive problems of mid-career or midlife employment is

deciding whether or not to serve as a mentor to the younger members of the work force. New employees, especially younger people, tend to look to the older employees for "guidance, leadership, support, help, and sponsorship of ideas" (p. 177). Schein identified seven kinds of mentoring roles in prevalent organizations: mentor as teacher, coach, or trainer; mentor as positive role model; mentor as a developer of talent; mentor as an opener of doors; mentor as a protector (mother hen); mentor as a sponsor; and the mentor as a successful leader (p. 178).

### **Bolton (1980)**

Bolton conceptualized that the mentor/protege relationship is one stage of a longer socialization process of preparing an individual with all the requisite competencies of a professional role. Along a continuum of time, a young professional encounters several persons in a superior-subordinate role who function as a role model, mentor, sponsor, and finally peer. Career development is a long term and constant socialization process, and the mentor/protege relationship is one phase of that sequence.

### **Hunt & Michael (1983)**

Hunt and Michael proposed a comprehensive framework to describe and explain the mentor/protege relationship as a career training tool. While they do not break new ground, their outline is useful for its suggestive themes and issues:

1. Outcomes of the Relationship
  - Mentor
  - Protege
  - Organization
2. Context of the Relationship
  - Work setting
  - Organizational characteristics
  - Occupation/Profession/Position
  - Interpersonal Relationships or Social Network
3. Mentor Characteristics
  - Age Differential
  - Gender
  - Organization Position
  - Power
  - Self-Confidence

4. Protege Characteristics
  - Age
  - Gender
  - Need for Power
5. Stages and Duration of the Mentor-Protege Relationship
  - Stage 1: Initiation Stage
  - Stage 2: Protege Stage
  - Stage 3: The Breakup
  - Stage 4: Lasting Friendship (p. 478)

### **Student Development Theory**

When the population under study consists of faculty and students, there are additional conceptual explanations of the mentor/protege relationship.

#### **Astin (1984)**

Alexander Astin has been the senior researcher guiding the annual survey of approximately 200,000 freshmen on college campuses. From this vantage point, Astin has observed the major trends at work among the nation's undergraduates. The most significant single factor in student development is "involvement": the amount of physical and psychological energy that the student commits to the academic experience (Astin, 1984). A highly involved student is one who devotes considerable time to studying, faculty interaction, student activities, and campus life. Of all these, student-faculty interaction is the most important:

Student-faculty interaction has a stronger relationship to student satisfaction with the college experience than any other involvement variable or, indeed, any other student or institutional characteristic. Students who interact frequently with faculty are more satisfied with all aspects of their institutional experience, including student friendships, variety of courses, intellectual environment, and even administration of the institution. Finding ways to encourage greater personal contact between faculty and students might increase students' satisfaction with their college experiences (1977, p. 223).

Mentoring expands student involvement through establishing a dynamic faculty-student relationship. As the mentor motivates the student protege to deepen her or his involvement

with the learning experience, the student's level of satisfaction rises. The more diverse and richer the involvement, the greater the student's personal development.

### **Tinto (1975)**

In 1975 Vincent Tinto set forth a theory of student persistence derived from a sociological theory by Durkheim explaining suicide. In specific, the likelihood of suicide increases in a society when moral and affiliative integration is lacking (1975). In a similar way, Tinto hypothesized that voluntary retention or voluntary withdrawal may be predictive on the on the basis of affective integration with the social community of the institution. The greater the integration into school life (e.g., housing, student activities, academics, relationships with faculty), the stronger the feelings towards (i.e., positive affect) the educational experience.

Tinto's theory may be extended as a explanation of the mentor/protege relationship. Whenever students develop emotional and interpersonal integration through a faculty mentor, their commitment to the institution deepens. Mentoring experiences stimulate a feeling of belonging through offering acceptance, affirmation, and friendship.

### **Schlossberg (1979); Schlossberg, Lynch, Chickering (1989)**

In 1979 Schlossberg hypothesized that stressful transitions in higher education may be ameliorated by social supports from the interpersonal environment. Bee (1992) defines social support as the "receipt of affect, affirmation, and aid from others" (p. 409). Cobb (1976) regards social support as the "information leading the subject to believe he is cared for and loved, esteemed, and a member of a network of mutual obligations" (p. 300). Social support theory postulates that interpersonal relationships provide buffers and emotional supports during times of stress, thereby enabling the individual to perform at or near desired ability (House, 1981).

Schlossberg et al. (1989) introduced the notion of "mattering" to social support--the belief people have, whether right or wrong, that they matter to someone else, they are the

object of another's attention, and that others care about them and appreciate them. Five dimensions of mattering were identified: attention, importance, dependence, ego-extension, and appreciation (1989). Mentoring provides a stable, long-term social arrangement for "mattering" to take root and come to fruition. Such social support may be through informal mentor/protege association or through assigned developmental mentoring relationships (Schlossberg et al., 1989).

### **Daloz (1983, 1986)**

While serving as a mentor for an external degree completion program of adults, Daloz discovered that he was regarded more as a developmental guide than an instructional teacher (1986). Adult education is a transformational journey of change. The faculty mentor is called upon to guide, point the way, offer support, provide challenge, and let go (Daloz, 1983). Teaching, as a mentoring function, engenders trust and hope in the protege. Teaching preeminently is "an act of care" (1986, p. 237) of one person for another.

### **Breen, Donlon, & Whitaker (1977)**

Breen et al. hypothesized that mentoring is the highest level of an ascending order of interpersonal skills developed through formal education. In their model of interpersonal competence, Breen et al., placed communication skills at the nucleus of concentric rings of competencies. The middle ring contains informing competencies of consulting, instructing, negotiating, and persuading. The outer ring consists of the directing competencies of managing, supervising, leading, and mentoring. The outer ring is arranged in a hierarchical order, based upon the degree of complexity and the requirement for requisite lower order skills. Mentoring, as the highest level of interpersonal competence, has been described as:

Works with individuals having problems affecting their life adjustment in order to advise, counsel, and/or guide them according to legal, scientific, clinical, spiritual, and/or other professional principles. Advises clients on implications of analyses or diagnoses made of problems, courses of action open to deal

with them, and merits of one strategy over another. (Breen et al., 1977, p. 115)

The specific interpersonal behaviors conceptualized to occur with mentoring include:

. . . listens; asks questions; reflects feeling and informational responses; guides conversation; diagnoses and evaluates feelings and information; feeds back diagnoses; makes suggestions; prescribes treatments and approaches to solving problems; instructs: presents information, explains, gives examples; forecasts possible outcomes, predicts consequences of alternative courses of action; gives assurances and support; motivates; persuades and influences in favor of a point of view; provides feedback and evaluation of progress; makes new suggestions based on new information or circumstances. (Breen et al., 1977, p. 117)

### **O'Neil (cited in Busch, 1983 & 1985)**

O'Neil defined mentoring within the higher education context as "the complex process where personal, role, and situational factors interact between an older (more experienced) professional person and a younger (less experienced) professional person that includes the parameters of mutuality, comprehensiveness, and congruence" (cited in Busch, 1985, p. 258).

O'Neil subsequently added a gender sensitivity dimension, in which both participants understand the effects of socialized gender-roles and help the other to overcome gender-role conflicts. The individualized personal factors, role factors (definitions, functions, and flexibility) and situational factors interact to produce the four parameters or dimensions of the relationship. O'Neil defines mutuality as the sharing of reciprocal feelings, ideas, trust, respect, and values; comprehensiveness as a broad coverage of interpersonal and role characteristics; and congruence is the degree to which mentor and protege agree on the purpose of the relationship (cited in Busch, 1983). If mutuality and comprehensiveness exist within the relationship, then congruence should follow. O'Neil conceptualized that high degrees of mutuality, comprehensiveness, gender sensitivity, and congruence produce positive and functional relationships, while low degrees of these dimensions produce dysfunctional mentoring relationships (cited in Busch, 1983).

### **Anderson & Shannon (1988)**

Anderson and Shannon believed that current mentoring definitions were deficient by their lack specificity, conceptual framework, and etymological and historical notions which are the essence of the mentoring phenomenon. They conceptualized that the essential attributes of mentoring included "(a) the process of nurturing, (b) the act of serving as a role model, (c) the five mentoring functions (teaching, sponsoring, encouraging, counseling, and befriending), (d) the focus on professional and/or personal development, and (e) the ongoing caring relationship" (p. 40). The process is influenced by specific dispositions of the mentor: opening one's self, leading incrementally over time, and expressing care and concern about the personal and professional welfare of their proteges.

### **Empirical Research on the Problem**

Most of the early research on mentoring focused on the occupational and career development themes. Since the early 1980's, however, attention has been drawn to the usefulness of the mentoring phenomenon within educational settings. General interest on mentoring has expanded rapidly. A search of the Educational Resources Information Center (ERIC) data base revealed 145 entries with the inclusion of mentor in the article between 1973 and 1979; 409 between 1980 and 1985; and 1069 between 1986 and 1990. During this same time period, over 200 dissertation studies included mentor or its derivations in their titles between 1985 and 1990; 52 between 1980 and 1984; and just six prior to 1980. The majority of these empirical studies take place in educational settings.

This body of knowledge was reviewed to establish a foundation consisting of what is already known on the problem in the world at-large. The variables, processes, and methods were used to refine the research questions and illuminate the formulation of the research method. Significant themes, patterns, and sequences inform the collection of data. A review of the empirical research on the problem consists of the **historical origins of mentoring**,



studies in the field of management and organizational behavior, studies in the field of postsecondary education, phenomenological essays, and studies from the field of the ministerial profession.

### Historical Origins of Mentoring

#### Homer: The Odyssey (c. 1000 B.C.)

Though there have been numerous allusions and accounts of relationships similar to mentoring throughout history, the origins of the term and its primary meanings came from literary history. The word "mentoring" has come into practice as a derivative of the proper noun "Mentor," a central figure in Homer's epic poem, The Odyssey. It is probable that Homer lived in the tenth century before Christ in one of the Greek cities established on the Aegean coast of Asia Minor (Homer, 1000 B.C./1946). The Iliad and the Odyssey are twin tales around one large theme: the story of the Trojan War and its aftermath.

The Odyssey recounts the tale of King Odysseus, his son Telemachus, and the events which lead to his triumphal return home to Ithaca, an island off the western coast of Greece. When Odysseus departed for the Trojan war, he entrusted his whole household into the care and stewardship of his old friend Mentor. He was responsible to manage his estate, and to "keep everything intact" (Homer, 1000 B.C./1946, p. 43) until his return.

The story begins with Odysseus ten years overdue and the family estate overrun by a host of ambitious and amorous suitors, each eager to wed Penelope and ascend to the Ithacan throne. These unwanted house guests have been revelling in Odysseus' house, eating his food, drinking his wine, and being entertained at his expense. Telemachus sits idly by, wishing for his father's return, and doubting his resources to affect any change in the circumstances. He expects soon for his property to be wasted or his mother to yield to the many advances of her suitors. Mentor has either neglected his charge to "keep everything intact," or lacked the courage to face down the aggressive courtiers.

Homer uses the Greek goddess of wisdom and nurture, Athene, to come to the aid of young Telemachus. She first appears in the guise of Mentos, a wandering voyager and King of the Taphians. Homer carefully selected the name Mentos to match the same root for Mentor--men, meaning to think, to remember, and to counsel. Athene (Mentos) arrives as Telemachus feels hopeless and helpless, without direction and friendless. Athene (Mentos) makes herself available, initiating the relationship. Though Athene is clearly the superior, there is a reciprocity in the relationship. Athene offers a willing ear and sympathetic heart, becoming a confidante, and guiding Telemachus to verbalize his doubts and fears (Busby, 1989). In response, Telemachus offers generous hospitality, initiates the conversation, asks questions and listens attentively in reply. Athene offers not only wise counsel, but exhortation to take courageous action:

You are no longer a child: you must put childish thoughts away. Have you not heard what a name Prince Orestes made for himself in the world when he killed the traitor Aegisthus for murdering his noble father? You, my friend--and what a tall and splendid fellow you have grown!--must be as brave as Orestes. The future generations will sing your praises. (Homer, 1000 B.C./1946, p. 32-33)

As Mentos departs, Telemachus offers a keepsake of something beautiful and precious, "the sort of present that one gives to a guest who has become a friend" (p.33). Although Mentos does not return in the story to receive the gift or give a gift of equal or greater value in return, we learn that the true gift the young Prince receives is his passage to adulthood, autonomy, and self-worth (Busby, 1989).

The young man secures a ship and prepares for a search for his father, only to be accompanied and aided along his way by Mentor--again Athene but now in her second mortal persona. In a series of events and challenges, Athene moves Telemachus into greater leadership responsibility and autonomy. Eventually, he reaches independence and confidence, capable of fighting for his property and the honor of his family home. Athene, the goddess

known for courage, wisdom, and nurture, has completed her task of developing the young prince into a man fit to be king.

### **Fenelon (1651/1699)**

The figure of Mentor reappeared in literature through the fictional writings of the Archbishop of Cambray, Francois Fenelon (1651-1715). It is believed that the archbishop rewrote and updated fables and classics to instruct his pupil, the Duke of Burgundy, regarding the affairs of adulthood (Busby, 1989). In The Adventures of Telemachus, Athene (Mentor) and Telemachus are reunited in their search for Ulysses. Telemachus is portrayed as a well-meaning young warrior, faced with great responsibility well before he had the life experience to grow into it. Telemachus often lacks discretion, tends to be impulsive, and spurns the counsel of Mentor in order to continue his search. When Odysseus is located and Telemachus achieves the stature of a leader among his own people, Athene reveals herself on the eve of her departure. She leaves him rich in wisdom and prudence, insight and discernment, eloquence and expression.

### **Other Historical Images**

A number of writers have stated that the practice of mentoring has occurred throughout the centuries--perhaps continuous since or prior to the days of Homer. "Mentoring has a long history of success, beginning with Odysseus' decision to entrust the education and development of his son to a wise and learned man named Mentor some 3,500 years ago, and continuing to its present application . . . " (Gray & Gray, 1985, p. 37). "The concept of mentoring is an ancient one. The idea of a newcomer entering a career under the guidance or tutelage of a wise and trusted expert in the field has been occurring for centuries" (Bova & Phillips, 1984).

Mentoring has been seen in a number of the famous developmental relationships of history: Socrates and Plato, Aristotle and Alexander, Merlin and King Arthur, Medici and

Michelangelo, Freud and Jung, Thomas A. Scott and Andrew Carnegie, Franz Boas and Margaret Mead, Benjamin Mays and Martin Luther King.

Clawson (1985) believed that the formation of the trade guilds in Europe during the sixteenth to nineteenth centuries marked the transitional period in the meaning of a mentoring relationship. In these trade guilds, the mentorship would include the care for and the instruction of all the apprentices admitted to each guild. The mentors were called masters, and the proteges were called understudies. Guild masters were responsible not only for the professional and trade skills of their understudies, but also for their social, religious, and personal habits. The primary intent of the mentorship was to prepare a new generation of craftsmen. Clawson proposes that this narrower focus upon a craft or vocation was carried into the organizational and career development practices of today. The modern day career mentor focus primarily upon career skills, rather than the comprehensive formation of the character, social personality, religious beliefs, and talents for adult living. The vast increase in the number of acquaintances in life, as well as the exposure through mass media to thousands of images of work and life, have diminished the necessity to rely upon one individual for a comprehensive education--for career or life. Though mentors play many roles--teacher, sponsor, role model, protector, there is no longer the need to rely upon one individual to provide everything needed for training and development (Clawson, 1980).

### **Studies in the Field of Management and Organizational Behavior**

#### **Phillips (1977)**

Phillips investigated the concept of "career mentoring"--the help given by one person to another person in order to help the latter define or reach his or her life goals. A total of 331 women in positions of management participated in a national mail survey, and 50 of these women were interviewed. The questionnaire collected quantitative data on career development relationships, while the interviews focused on qualitative issues and themes. Sixty-one percent

of those surveyed stated that they had one or more career mentors during their lifetimes.

Phillips found there are two types of mentors in career development: primary and secondary, depending upon how they are defined by their proteges. Primary mentors, which are not always present, are those individuals who appear (to proteges) to be going out of their way on behalf of proteges, taking risks, and making sacrifices to assist the proteges to reach their goals. Secondary mentors, which are more numerous in occupational settings, provide substantial help, but their effort is perceived by proteges as expected for their job duties, with less caring or emotional involvement as primary mentors. Phillips found that this perception of the protege about the mentor determines the success or failure of any mentoring experience.

The mentoring phenomenon was described by Phillips as consisting of several dimensions:

A mentoring experience consists of three dimensions: the mentoring relationship (the participants' attitudes toward themselves, each other, mentoring, and the experience, their needs and personal characteristics, the length of the relationship, their reasons for participating, and their willingness to participate), the mentoring help (kinds of assistance, their appropriateness and potential impact), and the timing of the experience (when it occurs within each participant's career stages and within the external environment). All three dimensions must be present or one dimension must compensate for another for the effect to be a positive one for both mentor and protege. (Phillips, 1977, pp. 122-123)

Several common patterns were evident in Phillips's study. Most mentor-protege relationships passed through a common sequence: Initiation, Sparkle, Development, Disillusionment, Parting, and Transformation. Primary mentors were characterized by the behaviors of teaching, offering encouragement, providing counsel, assisting with career moves, role modeling, organizational visibility, friendship, and exposure to power and excitement.

### **Clawson (1979, 1980)**

In an exploratory study of 38 different superior-subordinate work relationships, Clawson (1979) identified characteristics of effective mentors and proteges. Through expert opinion, he purposefully selected thirty-eight managers who were reputed either to be among

the best or worst developers of young managerial talent. His aim was to study the characteristics of each sample and compare the findings. The exemplary managerial developers (i.e., mentors) were people-oriented, even-tempered, consistent in teaching and feedback. They were liked and respected by their subordinates. They were also characterized as empathetic listeners, informal, rarely critical, and preferring high standards. Alternatively, the subordinates (i.e., proteges) in these effective relationships were found to be people-oriented, enthusiastic, flexible, and willing to learn. They were also respected and liked by their superiors. Within the relationship, there was generous praise, frequent interaction, and common interests.

Clawson proposed a profile of the archetypical mentor-protege relationship (1979, 1980). Two essential dimensions describe and classify developmental mentor-protege relationships. The first continuum indicates the degree of comprehensiveness by which a mentor influences the life of her/his protege. Factors of consideration include professional, organizational, social, emotional, ethical, physical, and spiritual dimensions. The second continuum measures the extent of mutual personal involvement in the relationship. An evaluation of the mutuality of a relationship would include the respect, trust, and affection each individual has for the other. The more a relationship is characterized by comprehensiveness of influence and mutuality of personal involvement, the more it is a mentor-protege relationship (Clawson, 1980).

In the modern setting, newcomers to the work force learn from many sources rather than one primary source. For example, it is expected that one will learn the necessary skills, behaviors, and values from parents, more experienced peers, friends, role models (positive, negative, and mediated), mass media, schools, supervisors, and self-instructional materials. Many individuals will play a role in motivating, instructing, promoting, and sponsoring the young professional. While one may regard all these individuals as mentors, Clawson

characterizes them simply as teachers, coaches, sponsors, confidants, friends, and role models. The term "mentor" becomes appropriate "only when a single individual begins to play several of these roles for another person" (Clawson, 1980, p. 147).

Clawson (1980) found that developmental superior-subordinate relationships ("career mentors"), while not as extensively involved as the archetypical mentor-protégé relationship ("life mentor"), are relatively prevalent in organizational life and provide many benefits to both participants. For the career mentor, it is the opportunity to express inner motivations to develop young people. For the career protégé, it is the occasion to have support, guidance, instruction, and friendship while earning one's own adult and professional competence.

His study (1980) yielded five characteristics of effective developmental relationships.

- (1) Role complementarity consists of a clear understanding of the mentor as teacher, and the protégé as learner. Extensive time and effort was customarily given by the mentors to instruct, correct, encourage, and model exemplary performance.
- (2) Participants in high learning relationships had higher levels of respect for each other than those in the low learning relationships. This was true for both participants, and was especially important concerning respect for the personality and work style of the partner.
- (3) Effective developmental relationships were characterized by trust. This trust was a function of four characteristics of the mentor: consistency, being informal (i.e., played down the difference in status), openness with information, and a people orientation that motivated her/him to get closer to the protégé.
- (4) Effective relationships interacted more frequently than the ineffective relationships.
- (5) Effective mentors were characterized by setting higher standards for their protégés, and exercised more assertive techniques of leading their protégés to think in larger terms than in just their immediate context.

### **Missirian (1980)**

Missirian investigated the prevalence and nature of the mentoring phenomenon among women managers in corporate organizational life. One hundred female executives were surveyed for demographic and qualitative data, followed by 15 open-ended interviews. Missirian found there was three stages in the development of the mentor/protege relationship: Initiation, Development, and Termination. The study also found clear evidence for the continuum of supportive relationships suggested by Shapiro, et al., (1978): peer pals, sponsors, guides, and mentors. These represent different kinds of supportive relationships, with increasing degrees of power and influence. While a mentor may assume any one or all of the less powerful roles (sponsor, coach, peer), the reverse is not true. Peers, coaches, and sponsors do not have the influence mentors have upon their proteges (Missirian, 1980). The sponsor is an individual who promotes another for administrative or utilitarian ends, usually with little ego involvement. The mentor, in contrast, shares the "dream" of the protege, blending clear reason with strong emotion in support of the protege's future. A caring develops which strengthens the relationship in every respect, as well as makes each participant more vulnerable to the response of the other. Missirian found that "willingness to be vulnerable to the other person is the key to the issue of trust, which in turn, is the key to the development of a true mentoring relationship" (1980, p. 142).

Three elements distinguish mentoring relationships from other kinds of supportive relationships: the degree of power the mentor commands in terms of access to resources both material and personal; the level of identification with the mentor; and the intensity emotional involvement. Proteges in this study spoke of their mentors with evident emotional intensity and intellectual excitement. Sponsors were appreciated, but mentors were loved.



### **Kram (1980, 1983)**

Kram's first study (1980) was concerned with the discovery of essential characteristics of a developmental relationship between managers and subordinates in an organizational setting. The sample consisted of eighteen mentor-protege relationships among management in a large northeastern public utility. Using an open-ended, biographical interview approach and grounded theory analysis, Kram discovered that mentoring functions could be factored into two groups: career functions (sponsorship, exposure-and-visibility, coaching, protection, challenging assignments) and psychosocial functions (role modeling, acceptance-and-confirmation, counseling, friendship). Career functions are those aspects of the relationship which affect career advancement. Psychosocial functions are those components of the relationship that primarily enhance a sense of competence, clarity of identity, and effectiveness in the profession (Kram, 1983).

Kram found mentor-protege relationships typically develop according to predictable, distinct phases: Initiation, Cultivation, Separation, and Redefinition. Each phase is characterized by affective experiences, developmental functions, and interaction patterns. Individual needs and organizational circumstances influence how the relationship unfolds over time (Kram, 1983).

### **Schmoll (1981)**

Schmoll sought to define and describe mentor/protege relationships that occur among persons engaged in or preparing for professional-type roles, primarily those of the helping professions. Using a qualitative design, she interviewed twenty-two persons engaged in fourteen mentoring dyads. Utilizing a qualitative multi-case study design, Schmoll found that the establishment and continuation of the relationship was dependent on the presence of a combination of characteristics common to mentors, common to proteges, common to pairs, and common to the settings. Mentors must be willing to give themselves in an interpersonal

relationship, hold an advanced stage of career development in relation to protege, possess self-confidence, and display an interdependent approach to relationships with proteges.

Alternatively, proteges must be willing to give of themselves in an interpersonal relationship, and a less advanced stage of career development. Compatibility was found to exist in similar interests, personality traits, backgrounds, values, and expectations. Their joint willingness to give of themselves in a relationship seemed to be responsible for qualities of commitment, trust, openness, acceptance, and caring. The most significant aspect of the developmental relationship seemed to be the caring and sense of worth mentors and proteges conveyed to each other.

#### **Alleman (1982)**

In an effort to distinguish mentors from nonmentors in business and education settings, Alleman conducted an ex post facto study comparing 29 mentoring dyads with 21 nonmentoring dyads. Using instruments that measure personality characteristics, interpersonal behaviors, and perceptions, Alleman found that mentors behave differently from nonmentors on 123 specific mentoring actions and attitudes. This behavioral difference existed over and above the effects of gender, race, gender combinations, or perceived organization policy on treatment of subordinates. No distinct profile of personality characteristics as measured by the test instrument were found to discriminate between mentors and nonmentoring superiors. There was no evidence of a typical personality profile or prototype for either mentor or protege. Furthermore, no evidence was found that mentoring pairs were alike in personality or background or that they perceived greater similarity to each other than nonmentor pairs, excepting the identification proteges make with their mentors. Alleman concluded that the difference between mentoring and nonmentoring dyads is a difference in personal behavior, not personality attributes or perceived similarities.

**Zey (1984)**

In order to develop a comprehensive description and model of the mentoring relationship within the modern corporation, Zey surveyed more than 100 managers and executives in large retail, manufacturing, and banking firms in the Northeast. Using the structured, open-ended technique, he collected primarily qualitative data to describe their experiences and processes of the "mentor connection" (p. xxv) in corporate life. He found that mentoring occurs less frequently than the popular literature conveys (less than one in three), and that the concept of mentoring is often confused with similar notions of other helping relationships--such as coach, sponsor, teacher. The study uncovered a hierarchy of mentoring functions: teaching, psychological counseling/personal support, organizational intervention, and sponsoring. The actual benefits to the protege's career increases as the mentoring activity rises to higher levels. The higher the level of mentoring, and the greater its benefits, the greater will be the investment of the mentor to the protege. These functions do not represent mutually exclusive stages, for the mentor will frequently engage in several of these functions simultaneously. Personality fit was not as important as the perceived ability of the participants to fulfill each other's career needs. Likewise, mentoring was not found to be a life cycle/stage event as much as a useful connection for career advancement whenever required. The findings of the study were synthesized into a Mutual Benefits Model, providing in pictorial form the numerous advantages for mentor, protege, and the organization.

**Pence (1989)**

The researcher was interested in documenting the common demographic, relational, and operational characteristics between formal and informal mentoring relationships among secondary school administrators. There were 237 questionnaire respondents from a state-wide professional organization, and 48 respondents from a formal mentor program for school

administrators. Nine of the respondents with their mentors were interviewed. The investigator collected quantitative as well as qualitative data. The study's findings included:

1. Formal mentorships frequently are not as intense a relationship as informal mentorships. . . .
2. Relational characteristics must be established before operational activities and interactions occur. Traits of trust, mutual respect, openness, and friendship are the most critical relational factors in successful mentorships. . . .
3. Proteges feel that being at ease with mentors increases their self-confidence. . . .
4. Most educators involved in mentorships stress professional aspects rather than social aspects of their relationships. . . .
5. Aspirants are more concerned with career planning . . . newly hired administrators are more concerned with help on operational activities. . . .
6. Successful mentorships required a strong commitment to the relationship from both mentor and protege. Individuals in successful dyads take their relationship seriously almost like a marriage or family relationship. . . .
7. Mentors as well as proteges benefit in successful relationships. . . .
8. Sharing common values and educational philosophy is in [sic] important factor for successful mentorships. . . .
9. Demographic characteristics, age, sex, racial/ethnic, position, and level of position, have the least effect on the mentorships in this study. . . .
10. Proteges in informal mentorships reported that lack of direction, jealousy from other staff members, different styles, and too many responsibilities were factors that negatively affected mentorships. . . .
11. Proteges in the formal program indicated that lack of time, distance, and mixed sex matching negatively affected their mentorships. . . .
12. Administrators and aspirants who have had at least one mentor are more likely to be mentors to others (pp. 164-168).

### **Studies in the Field of Postsecondary Education**

#### **Wilson, Gaff, Dienst, Wood, Bavry (1975)**

While many studies have examined the impact of college on students, a relatively small number of studies have addressed faculty impact on student learning and development. The design of this study called for obtaining information from both faculty (n=1472) and students (n=1559), in a diversity of institutions nationwide (n=eight), using a variety of measures of impact. It also utilized longitudinal data on students, including some measures of change over the four years of their education. The principle finding was that faculty interaction, in particular informal interaction beyond the classroom, was correlated with a

number of reported benefits and measured changes. Students who changed the most spent the most time with faculty. In similar fashion, the more effective teachers were those who combined classroom skills with informal, out-of-class interactions. The most successful learning environments were those of small colleges that stressed student development and personal encounters between faculty and students. Teachers were most effective when they established relatively close, friendly relationships over a substantial period of time.

Most students described the faculty members who contributed most to them as having stimulated them intellectually, demanded high quality work of them, made them feel confident of their own abilities, and interested them in the teachers' fields. . . . the most effective faculty . . . showed a similar willingness to listen, to discuss and, if possible, to help. (1975, p. 193)

**Pascarella, Terenzini, and Hibel (1978)**

The researchers followed 1,008 randomly selected college freshman over the course of one year. They found that faculty nonclassroom interactions with students had a significant influence on students' motivations for academic achievement over and above the typical predictors of achievement (e.g., high school grades, test scores, personality dispositions). Interactions focusing on intellectual and course-related matters and students' future careers bore the greatest impact on student academic achievement. These findings were confirmed by related studies (Pascarella & Terenzini, 1977; Pascarella, 1980; Terenzini & Wright, 1987).

**Endo and Harpel (1982)**

This study expanded on the previous work of Pascarella and Terenzini by investigating the impact of student-faculty interaction after four years of college enrollment. They considered the effects of four aspects of faculty-student interaction: frequency of interaction, frequency of informal interaction, quality of faculty advising, and helpfulness of faculty. Four hundred eighty seniors completed the surveys. Their work confirmed the general thrust of the Terenzini and Pascarella's work, showing that the frequency and quality of student-faculty interaction had positive impacts on personal, intellectual, and academic outcomes. Friendly

contacts which operate at a more personal level and cover a broad range of topics have a greater impact on student development than the obligatory and regimented formal advising experience.

**Erkut and Mokros (1984)**

Among a population of sophomores and seniors in five coeducational and one women's liberal arts college in the Northeast, the researchers sought to determine the prevalence and nature of informal modeling or mentoring relationships between students and faculty members. Students were asked to respond to questions about the "one professor who has had the greatest impact on you by demonstrating the kinds of commitments, skills, and qualities that you see as important for you" (1984, p. 403). Their responses indicated a gender bias--female students seemed to prefer female models or mentors when available, males rarely choose female faculty as role models or mentors. Female students tended to indicate a greater interest in marital, family, and personal dimensions of faculty members' lives, while male students were content to limit their interactions to career and professional dimensions of life.

**Busch (1983, 1985)**

Busch studied the characteristics of mentoring relationships within graduate departments/colleges of education in 40 state-supported universities. A sample of 1,088 professors of education were surveyed. A total of 538 replied, of whom 238 reported having a mentor-protégé relationship. Student protégés were sent a similar questionnaire. The findings indicate that two-thirds of the faculty mentors had their own mentors in graduate school; professors who had mentors were more likely to become mentors; male professors were equally likely to have male or female protégés, while female professors were more likely to have female protégés; and the average age difference between mentor and protégé was 13 years.

### **Papa-Lewis (1983)**

Papa-Lewis examined the existence and magnitude of mentoring relationships between major advisors and doctoral degree advisees. Two-thirds of the faculty and graduate students reported that they were in or had a mentoring-type relationship as a part of the advising process. The faculty mentor was more aware of the developmental mentoring relationship than the student protege. The qualities of trust and befriending tend to increase between the two parties as the protege reached the completion of the degree program and graduated. Befriending (i.e., peer friendship) was greatest among participants above 45 years of age. All advisees that chose their major advisor were significantly higher on befriending than those advisees that were assigned.

### **Gordon (1983)**

Gordon sought a comprehensive description and explanation of mentor/protege relationships within higher education settings. Using a purposeful sample of eleven male and thirteen female proteges from a Midwest university, the researcher collected qualitative data through open-ended interviews. The data were analyzed by the constant comparative method to formulate a conceptual model. Ten core conditions for effective developmental relationships were identified:

1. One-to-one relationship: Rather than a group process, the mentoring experience is limited to two persons independent of others.
2. Environment: Though the mentor-mentee relationship has the potential to develop in any environment, not all environments can foster a mentor-mentee relationship. There are necessary conditions for a mentoring relationship to come into being within an academic setting.
3. Stages: The relationship develops along a common pattern. The initial stage serves to establish acquaintance. The "carving out the relationship" phase (p. 120), includes

forming trust and mutual sharing. Soon the relationship peaks with clear roles and functions. Finally, when changes occur, the relationship is re-defined.

4. Functions: While the mentor has the opportunity to provide a wide range of functions throughout the relationship, usually only one or several are provided at a time. The greater the number of functions provided that match the needs of the mentee, the more comprehensive and beneficial will be the relationship to both participants. True mentor relationships encompass functions that benefit both partners.

5. Roles: Formal roles (e.g., teacher) have much less importance than the functions performed. The functions define the relationship, rather than the formal roles occupied. Mentors are not limited to their formal roles in their capacity for providing valuable functions.

6. Two-way Trust: For the relationship to blossom, both sides must trust each other. It takes time for this trust to develop.

7. Agreement Between Each Other: There must be an agreement between the mentor and protege on significant concerns that arise during their relationship. They must have highly similar philosophies, feelings, thoughts about significant events, and ways of living.

8. Timing: For the mentor/protege relationship to form, the timing must be right for both parties. The needs of the protege must correspond to the functions the mentor is willing and able to provide. The timing will be right if the protege is dealing with some critical issue in his/her life. The more significant the issues under development, as well as the number of issues present, the greater the likelihood of a significant mentoring relationship taking place.

9. Time and Energy Spent: For the relationship to develop, the two participants must spend time together. The amount and quality of shared time were the major distinguishing factors in differentiating mentor relationships from other helping relationships.



10. Providing Encouragement, Acceptance, Support, Positive Reinforcement, Permission to Experiment, and Challenges: These qualities were present in most of the mentor/protege relationships, and seem to be essential for the relationship to develop.

#### **Carter and Norris (1984)**

Carter and Norris proposed that a set of constructs would predict the quality of life perceived by graduate students relative to their experience in graduate school. They defined quality of life within a transactional framework as the degree of fit between the needs of the student and the opportunities of the environment and between the abilities of the student and the demands of the environment. One hundred forty-two subjects, ranging in age from 22 to 58, were drawn from two graduate departments of an eastern research university. They postulated that four factors, positive and negative events, and positive and negative affect, would directly contribute to a quality of life assessment. Their sample, however, evaluated their life quality primarily through weighing their general level of positive affect against experienced hassles. The level of faculty-student mentoring was the best predictor of both overall quality of life and positive affect. Carter and Norris suggested that manipulation of the mentoring relationship may prove helpful in regard to improving the positive aspects of graduate school life.

#### **Aguilar-Gaxiola (1984)**

Intended as a followup of the Carter and Norris research (1984), Aguilar-Gaxiola sought to describe the different aspects of the mentoring process experienced by graduate students within one department of a research university. The same data of 142 graduate students were used, with the analysis focused on mentoring roles and behaviors. Four primary roles of mentors were identified: role model, advocate, facilitator of professional socialization, and provider of emotional support and encouragement. Eighty-five percent of the students stated that their mentors enhanced their skills and intellectual development. In a similar

fashion, 84% indicated that their mentors provided them with intellectual stimulation. There were no gender differences in the student perceptions of individual mentoring behaviors. The findings showed some variation on the basis of the age of protege: male students ages 28 to 32 were high in perceived faculty role modeling; women aged 28 to 32 were low in perceived faculty role modeling; and a general decline in perceived mentoring relationships after age 40. While men tended to peak in their role modeling interest in late twenties and early thirties, women's interest just began to rise after age 30.

### **Schockett and Haring-Hidore (1985)**

Schockett and Haring-Hidore endeavored to reduce the various functions attributed to the role of a mentor into underlying components, thereby explaining the function of a mentor with fewer constructs. Displaying eight 50-word vignettes to 144 college students, the investigators were able to substantiate two primary dimensions of mentor-type behaviors: psychosocial and vocational. The psychosocial functions enable a protege to clarify one's sense of identity and develop a greater conviction of competence and worth. The vocational functions aid a protege in adjusting to and advancing in a profession. Schockett and Haring-Hidore postulated that the vocational functions consist of educating, consulting, sponsoring, and protecting. The psychosocial functions consist of role modeling, encouraging, counseling, and being a transitional figure.

### **LeCluyse, Tollefson, and Borgers (1985)**

The authors investigated the prevalence and characteristics of mentoring among female graduate students in the schools of liberal arts and sciences and education of a midwestern university. Seventy-six percent of the 228 subjects reported having someone displaying the characteristics of a mentor in their academic experience. The mean level of participation in professional activities were higher among mentored female graduate students than among the non-mentored students. No significant association was found between mentoring and grade

point average or self-acceptance scores. Sixty percent of the mentored students reported their mentoring relationship began in the classroom or the advisor's office. The authors concluded that frequent contact appeared to be the best opportunity to meet potential mentors, and that mentoring relationships had a favorable impact on participation in professional activities.

**Cronan-Hillix, Gensheimer, Cronan-Hillix, and Davidson (1986)**

This research team examined the prevalence, characteristics, and roles of mentors of graduate psychology students at a large midwestern university. Of the 164 contacted by mail, 90 students returned the questionnaire. Fifty-three percent of the respondents reported having a mentor. Of their reasons for choosing this individual, 80% indicated common interests, 46% because their mentor was an inspiring instructor, and 27% because of the initiative of the faculty member. The most important characteristics of a good faculty mentor were personal interest and/or support of the student, an attractive personality, and knowledge or competence in the field. The most important negative characteristics of faculty mentors were an unattractive personality, lack of interest and/or support for the student, and exploitative behavior.

For a good mentor, the personality dimension included such things as: a good sense of humor, honest, dedicated, empathetic, compassionate, genuine, patient, nonsexist, flexible, and loyal. For a bad mentor, personality characteristics included such things as rigidity, criticality, egocentricity, prejudice, personal pathology, rushed, overextended, disorganization, dishonesty, and untrustworthiness. (1986, p. 125)

Cronan-Hillix et al., recommend that individual faculty members take an active role in recruiting students into mentoring relationships. The act of showing interest in the student displays one of the most desirable characteristics of mentors: showing interest and a willingness to support the student.

Students seldom think that faculty members lack the competence, research activity, or intellectual ability to do a good job as mentors. The personality, not the intellect, of mentors is the prime determinant of their desirability. And by personality we do not mean a set of immutable personal qualities; we mean

qualities like caring and fairness, which may well be subject to cognitive control. (1986, p. 127)

**Olian, Carroll, Giannantonio, and Feren (1988)**

This study examined the determinants of potential protege attraction into a relationship with a mentor. One hundred sixty-six student volunteers from upper-division management courses of an Eastern research university were randomly assigned to treatment groups. A simulation was presented for the experimental task. The perception of a mentor's interpersonal competence emerged as a consistent determinant of attraction across all three experiments.

Managers with higher levels of interpersonal competence were preferred over their less-skilled counterparts as potential mentors, even when differences between the managers' skill levels were relatively small. The most obvious reason for this is that such managers are perceived as more capable of satisfying proteges' needs for emotional support, friendship, and intimacy in interactions. (p. 34).

Perceived influence or institutional "power" was a second choice for attraction only when the interpersonal competence was considered as weak. Mentor age was not a significant issue in attraction, nor was preference for same-gender or cross-gender relationships. Respondent gender emerged as a significant determinant--males proteges indicated a greater propensity to seek out mentoring relationships than female proteges. Younger potential proteges are more likely to be attracted a relationship with a mentor than their older counterparts. In contrast, prior work experience or inexperience had no significant effects on interest to form mentoring relationships.

**Davis (1989)**

Davis conducted a followup study to Papa-Lewis (1983), investigating the existence and magnitude of mentor/protege relationships at a traditionally black university in a large urban area. Thirteen doctoral advisors participated, as did 78 currently enrolled and 39 recent graduates of the university. While significant levels of trust existed between mentors (advisors) and proteges (advisees), significant levels of befriending and familiarity of personal

attributes did not exist. That is, while the advisor/advisee relationship in doctoral studies most often lead to greater trust, it did not inevitably lead to personal friendship and concern for the other's personal well-being. Befriending was improved by a common gender, increase in enrollment status, and the voluntary selection of mentor (advisor). Davis noted that graduate students enrolled on a part-time basis and commuting had difficulty developing befriending behaviors or becoming aware of personal attributes of mentors. The mentoring relationships were weaker or less frequent under these circumstances.

### **Barone (1990)**

Barone investigated the experiences of graduate students preparing for counseling professions to determine the relationship between mentoring functions and students' perceptions of stress and satisfaction. Of the 375 students contacted in four graduate programs in the northeastern United States, 47% percent or 177 students responded. Barone discovered that mentoring functions were only sometimes available to graduate students, but perceived as usually needed. Students with the longer and more intense programs perceived a more urgent need for mentoring. Individual functions most often underserved in comparison to needs were emotional support (49%), good press and networking (45%), discussion of fears and anxieties (41%), and peer status promotion and acceptance (52%). Role modeling and protection from bad press were the functions for which students expressed the least need. Psychosocial functions tended to be endorsed more highly than the vocational functions of mentors. The eight mentoring functions were derived from Schockett and Haring-Hidore's (1985) questionnaire, with revisions appropriate for the graduate student's point of view.

### **Washington, Goddard, and Newman (1990)**

The authors of this report were concerned with the effects of environmental factors on doctoral student achievement and satisfaction. In particular, they studied the factors affecting the completion of dissertation research and writing. The term "pre-doctoral syndrome" was

used to define behaviors of doctoral students during the dissertation phase of their program, when they typically became intense, single-minded, over-sensitive, less receptive to criticism, and prone to stress-related behaviors. Seventy doctoral alumni of one department in a college of education were surveyed by mail. Forty-nine responded, a 70% response rate. Quantitative and qualitative responses were collected. Two factors which were shown to have a positive impact on students' perceptions were support groups (family, faculty, staff), and mentoring faculty advisors. As the stress increased, personal support sustained their focus and buoyed their spirits. Faculty advisors who provided this psychosocial support were regarded as mentors to their doctoral proteges.

### **Phenomenological Studies**

The phenomenological method seeks to understand social phenomena from the participant's own perspective (Taylor & Bogdan, 1984). Three studies have used the phenomenological techniques of introspection and autobiography to describe the mentoring process. Parkay (1988) found mentoring to be a developmental experience, focused on caring and sharing, holistic in scope, containing potent psychological and emotional bonds, and containing cues for the socialization of the protege into a new profession. The essence of mentoring is the way the mentor "teaches" her/himself to the protege, who "over time, internalizes much of this ego ideal" (p. 196). Yamamoto (1988) portrays mentoring as a profound interpersonal transaction of acceptance, care-giving, imparting vision, and bringing forth a more fully human individual. Gehrke (1988a) characterizes mentoring as one kind of a love relationship, more platonic than friends, romantic lovers, and the parent-child relationship. Evincing the "I-Thou" transaction as defined by Buber, mentors provide teaching, service, role modeling, and development of the protege. By analogy, the mentoring process is likened to the giving of a gift (Gehrke, 1988b). A gift is not a commodity that may be bartered--it is received without any exchange. To receive this gift is to partake of the obligation to give.

The most meaningful and appropriate giving in return is to pass this same gift to another--to mentor another individual as you yourself have been mentored.

### **Studies in the Field of the Ministerial Profession**

#### **Runkel (1982)**

Runkel postulated that a mentor/protege relationship would favorably influence the occupational persistence, personal satisfaction, and job performance of a seminary graduate during the first four years in the ministerial profession. Runkel surveyed 123 graduates of a Protestant seminary in the eastern United States. Of the 82 subjects who responded, 51 could name one or more primary mentors in their life.

Quantitative measures supported only the hypothesis that mentoring is associated with the onset of supportive environments, such as seminary or ministry environments, but no other associations were statistically significant. However, qualitative measures attributed considerable importance to mentoring. The modal subject reported entering a mentoring relationship a year before entering seminary, and continuing in this nurturing relationship eight years later. The protege was attracted by the mentor's achievements, while the mentor only later recognized the protege's potential. They shared many social and service activities. The mentor was attributed to influencing the protege's goal formation, performance through modeling and encouragement, and the creation of realistic expectations. Encouragement was cited as the most frequent consequence of the relationship for both parties. Both cited the relationship continuing due to mutual respect and psychosocial benefits involved.

#### **DeVries (1987)**

Sixteen assigned, non-structured mentoring pairs were investigated. The pairs consisted of ordained ministers serving separate churches within a Protestant denomination, one novice and one experienced pastor per dyad. The study sought to describe and explain the nature and quality of the assigned relationship through the perceptions and expressions of the

participants. Effective mentors possessed a willingness to invest in the relationship, an advanced career status relative to the protege, self-confidence, and a willingness to reciprocate within the relationship. Effective proteges, alternatively, were willing to invest in the relationship, regarded themselves as novices relative to the mentor, and were motivated learners. The longer the time in the relationship, more focus was given to psychosocial interests. The mentoring style of mentor was required to adapt and grow with the changing needs of the protege. The overall assessment of assigned relationship was positive to both parties.

### **Green (1987)**

Green investigated the effects of involvement in a faculty-led small group of seminary peers on the formation of character traits judged to be of value for ministerial leadership. The faculty members were defined as mentors, the students as proteges. The groups met weekly for either thirty minutes or seventy-five minutes, throughout two semesters of one academic year. The findings did not support the hypotheses that small group meetings lead by faculty mentors will positively affect character formation in the school setting. However, students did increase in their understanding of character traits. Instrumentation deficiencies hindered the valid collection of data.

### **Stanley and Clinton (1992)**

The researchers reported findings derived from their comparative studies of six hundred ministry leaders in many fields over a period of eight years. Nearly all respondents identified three to ten people who made significant contributions in their own development. Common features of the influential persons included (1) ability to see potential in another; (2) tolerance with mistakes, brashness, and abrasiveness; (3) flexibility in response to people and circumstances; (4) patience for time and experience to bring change; (5) perspective to



envision sequential steps for development; and (6) gifts and abilities that build up and encourage others.

Their definition of mentoring laid stress on the process of empowerment:

Mentoring is a relational process between mentor, who knows or has experienced something and transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentee, at an appropriate time and manner, so that it facilitates development or empowerment. (1992, p. 40).

Stanley and Clinton found that mentoring varied by levels of involvement and degrees of intensity. They hypothesized a continuum ranging from more deliberate (with more depth and awareness of effort), to less deliberate involvement. They proposed a hierarchy of mentoring types and functions:

- |             |   |
|-------------|---|
| Intensive:  | 1. Discipler  |
|             | 2. Spiritual Guide                                  |
|             | 3. Coach  |
| Occasional: | 4. Counselor  |
|             | 5. Teacher  |
|             | 6. Sponsor  |
| Passive:    | 7. Model (Contemporary or Historical) (1992, p. 42) |

The intensity of attraction, responsiveness, and accountability determined the occurrence of a mentoring function. More than one function have been operative in a relationship, and individuals have participated in more than one relationship simultaneously. Their model explained the diversity found in developmental relationships, while distinguishing between the common functions attributed to mentors.

### **Protestant Ministerial Education in North America**

It has been said that the theological school of today is a hybrid institution belonging both to the churches and to higher education (Fletcher, 1983). Its characteristics and form are best understood as the product of the past being shaped by the forces of the present. This section sets forth the conceptual foundation for research on the North American ministerial

campus. Included will be its **historical formation, major transformations, contemporary standards, and current search for renewal.**

### **Historical Formation**

When the first European colonists established their communities along the eastern seaboard, they brought with them their values and beliefs regarding the ordained ministry. Ministers served as both spiritual leaders to the church and as intellectual teachers to the community. Hence, an educated clergy was essential (Kelly, 1924). The common English practice was for ministers to complete their liberal arts education at one of the colleges, such as Cambridge or Oxford, and acquire their ministerial education through either an advanced three year professional program of reading theology at the college, or an apprenticeship with a seasoned clergyman (Baxter, 1862/1656; Gambrell, 1937). During the first generation of settlement, most colonial ministers either immigrated to New England following their education in England, or returned there to prepare for their sacred calling (Kelley, 1924). When the demand surpassed the supply from the Old World, an indigenous system of ministerial education was required. Harvard College was founded in 1636 with the motive of providing for the churches a liberally educated clergy. While students with other vocational intentions attended, all were required to take the same course designed to prepare an educated clergy.

Throughout the colonial era and into the early days of the new nation, candidates for the ministry followed one of three practices of "reading divinity" in preparation for their ministerial service. (1) Similar to the custom of aspiring lawyers and physicians, ministerial candidates would apprentice themselves to experienced ministers to read necessary texts and observe practice (Fletcher, 1983). (2) A portion of those graduating from college would remain for additional study with the college president or professor of divinity--more for the cultivation of the character than for the intellect (Lynn, 1981). (3) In the western frontier,

where college education was inaccessible, an interim system of readings, examinations, and circuit-riding preachers provided the necessary ministerial study (Lynn, 1981).

The first schools specifically formed to provide graduate (i.e., post-baccalaureate) theological training were Andover (1808) and Princeton (1812). The Andover school was the first graduate educational institution in America of any kind, and chose a distinctive designation, "theological seminary," to distinguish it from theological colleges and training institutes (Lynn, 1977). The new institution opened with a faculty of three professors, two more than had been customary at any American college. Based on a liberal arts education and clear evidences of Christian graces and character, the new seminarians embarked on a highly structured course of study stretching over three years. The curriculum generally fell into four areas: scriptural study, theology, church history, and practical theology. Piety figured highly alongside of intellectual learning--the two being joined together in the method of instruction--in the hope that all who completed the ministerial training would command the respect of head and heart as they embarked on their careers (Fletcher, 1983).

By 1831 there were twenty-two theological seminaries in existence, serving more than 1,750 students (cited in Fletcher, 1983, p. 10). Seminary education spread to every major denomination and region of the settled country. The theological departments of American colleges, such as Harvard and Yale, were refashioned after the Andover Seminary model (Fletcher, 1983).

### **Major Transformations**

In the ensuing years between inception and current expression, three forces have shaped the character and form of ministerial education. Theological education has taken on an emphasis on research. Due to the influence of German university departments of theology, American professors sought a greater structure and comprehensiveness in their treatment of the "theological sciences" (Lynn, 1981, p. 125). The four disciplines came to be regarded as

specialized subjects of study. Research, rather than ministerial expertise, became the highest virtue of faculty achievement. The university ideal separated the intellectual from the spiritual and only took full responsibility for the former (Fletcher, 1983).

Concurrent with the emphasis on research was the rising expectation that ministers should be competent in practical affairs of parish life. The minister was to be a community leader, skilled to guide his congregation through the upheavals of an evolving industrial society. William Rainey Harper, president of the University of Chicago and himself a biblical scholar, decried the contemporary seminary preoccupation with scholarly study and preaching. "Personal hand-to-hand work" and "better organization" required new professional skills and values (Lynn, 1981, p. 128-129). Harper proposed that seminary students learn practical specialties in some field of Christian service, with extended time allocated for internships. Various practical specialties have flourished along with theological reflection.

The third force that has brought change to seminary education is the formation of standards and an agency to monitor those standards. In order to form a basis for evaluation and assessment, the first extensive study of 162 theological schools in the United States and Canada was conducted in 1921 (Kelly, 1924). The report found enormous diversity in educational standards and practices. Standardization took place largely by imitation, expenses were commonly covered by endowments rather than tuition, program offerings lacked uniformity, instruction was stilted and ineffective, and admission requirements were loose insofar as the requirement of the baccalaureate degree as prerequisite for entrance (Kelly, 1924). An extensive followup study by May and Brown (1934) confirmed much of these same weaknesses, and found substantial interest to formulate an association for the purposes of creating standards and affecting changes for the benefit of theological education.

In 1936 the American Association of Theological Schools (AATS) was formed. Three essentials for accreditation were adopted: (1) The Bachelor of Divinity degree was to be the

main focus, representing three years of post-baccalaureate work distributed over four fields of study (biblical, theological, historical, and practical). (2) There should be at least four full-time faculty members. (3) The resources had to be adequate to support the school (Fletcher, 1983). In 1974 the organization changed its name to the Association of Theological Schools in the United States and Canada (ATS). In 1991, the association included 211 member institutions, of which 156 were Protestant seminaries (King, 1992).

### Contemporary Standards

Though diversity remains one of the hallmarks of North American theological schools, associational standards provide one means of describing common features of ministerial education today. The member institutions of ATS adopt standards by consensus to regulate and direct the pattern of theological education. In Part 3, "Procedures, Standards, and Criteria for Membership" of the 1988 Bulletin, ATS membership affirms that the Master of Divinity degree program (successor of the Bachelor of Divinity degree) is the primary course of study for individuals leading to ordination and church ministries. Its broad goal is the "achievement of personal, professional, spiritual, and academic formation of the student" (Association of Theological Schools [ATS], 1988a, p. 35). This comprehensive purpose is further defined by a listing of recommended educational goals for divinity students. Though less than prescribed criteria, these goals provide the common aim towards which associational schools aspire for their ministerial students:

- A. Ability to discuss the meaning of basic documents (scripture, creeds, systems of order, liturgy) and heritage of the religious community in which ministry is intended.
- B. Ability to appropriate and explicate a theory of ministry which is relevant to the vocation of the student.
- C. Ability to communicate through preaching, teaching, writing, or in such other ways as may be appropriate.
- D. Ability to design and implement forms of ministry appropriate to particular circumstances.
- E. Ability to function with an appropriate professional style.
- F. Ability to perceive people and situations accurately and sympathetically.

- G. Ability to teach, to train teachers, and to direct the teaching program of the congregation.
- H. Ability to provide leadership in both the planning and conduct of corporate worship.
- I. Ability to give guidance where needed, to counsel people experiencing personal crisis, or to make appropriate referrals to other sources of professional help.
- J. Ability to function as a change agent--to use and mediate the range of social process (including conflict) in a way that contributes to the common good.
- K. Ability to assist the congregation in the definition and accomplishment of its purposes and effectively to administer its corporate life.
- L. Ability to discover and use profitably those resources needed in a more effective ministry.
- M. Ability to cooperate with other religious bodies and traditions in a spirit of openness. (ATS, 1988a, p. 32-33)

During the mid-1970s the Association established a second qualitative measure of achievement for its ministerial students. Quality could be measured by the readiness of its students to practice professional ministry upon graduation:

If theological education in the seminaries is primarily education for ministry/priesthood (as is held in widespread consensus within the churches and the schools), it is clear that the quality of that education can be assessed best by determining the degree to which those who experience such education are indeed prepared for the practice of ministry. (Schuller, Brekke, & Strommen, 1975, p. iv)

The current Profiles of Ministry program is the product of extensive research in 1973-1974 and again in 1987 to identify the characteristics and abilities most needed for competent expressions of ministry. The criteria were not intended to be normative, but rather to provide a taxonomy of criteria by which each school could assess and offer recommendations for the further development of its students. For the purpose of this study, the Profiles of Ministry criteria provided a second conceptual outline of the qualities esteemed important for ministerial education today:

#### Responsible & Caring

1. Fidelity to Tasks and Persons: Showing competence and responsibility by completing tasks, relating warmly to persons, handling differences of opinion, and growing in skills.

2. Personal Responsibility: Honoring commitments by carrying out promises despite pressures to compromise.
3. Acknowledgement of Limitations: Acknowledging limitations and mistakes, and recognizing the need for continued growth and learning.
4. Flexibility of Spirit: Adaptability, balance, free sharing of views and welcoming of new possibilities.
5. Involvement in Caring: Becoming personally involved in the mutual exchange among persons who seek to learn through suffering.
6. Perceptive Counseling: Reaching out to persons under stress with a perception, sensitivity, and warmth that is freeing and supportive.

#### Family Perspective

7. Mutual Family Commitment: Agreement in the minister's commitment to family and the family's commitment to his/her vocation.

#### Personal Faith

8. Commitment to Reflecting Religious Piety: Profound consciousness of God's redeeming activity in life, living out a sense of call to Christ's mission with freedom and courage.
9. Christian Spirituality: Leading others toward a meaningful spiritual life in addition to own life reflecting an authentic Christian spirituality.

#### Potentially Negative Tendencies

10. Self-Serving Behavior: The attempt to have own needs served, to control, to dominate with critical, demeaning, insensitive behavior.
11. Pursuit of Personal Advantage: Personal insecurity expressed in grandiose ideas and manipulative efforts to gain personal advantages.
12. Self-Protecting Behavior: Concentration on desired personal image, and actions that create a feeling of separation or distance from others.
13. Intuitive Domination of Decision-Making: Bypassing the disciplined task of planning, and deciding for the congregation what decisions should be made.

#### Ecclesial Ministry

14. Sacramental-Liturgical Ministry: Orientation toward worship, and stressing the sacramental and liturgical aspects of the faith.

15. Relating Faith to Modern World: Sensitive interpretation and teaching of the gospel in contemporary life.

16. Theocentric-Biblical Ministry: Drawing attention to God's Word and Person when preaching, teaching, and leading worship.

17. Competent Preaching and Worship Leading: Holding attention while preaching and being well in command of all aspects of a service.

18. Clarity of Thought and Communication: In thought and action, demonstrates careful thought and reflection, communicates understandably, and learns from experience, research and study.

19. Denominational Collegiality: Acceptance of denomination's directives and regulations while maintaining a collegial relationship with superiors and staff.

#### Conversionist Ministry

20. Assertive Individual Evangelism: Aggressive approach to strangers and the unchurched, hoping to convert same to Christianity.

21. Precedence of Evangelistic Goals: Strong belief that efforts for the betterment of society are of minor importance by comparison with the evangelization of all humankind.

22. Total Concentration on Congregational Concerns: A ministry that avoids directly confronting social change.

23. Law Orientation to Ethical Issues: Emphasis on God's demands and condemnation as a basis for solving personal problems and wrongdoing.

24. Theologically Oriented Counseling: Using theologically sound counseling approaches to help people cope with personal problems, using resources of faith.

#### Social Justice Ministry

25. Aggressive Political Leadership: Working actively, sometimes using the pressure of community groups, to protest and change social wrongs.

26. Support of Unpopular Causes: A confident, vigorous participation in community affairs, willing to risk popularity in support of a cause.

27. Open to Pluralism: Openness to cooperation with people whose theology, culture, or educational methods are different.

28. Active Concern for the Oppressed: Knowledgeably and earnestly working in behalf of minority and oppressed peoples.



- 29. Interest in New Ideas: Deep involvement with current thinking and openness to testing new or current ideas.
- 30. Support for Women in the Church: Encouragement of women and others to assume leadership roles, a willingness to work cooperatively with women.
- 31. Concern for Social Justice: A ministry that points out social justice and peace issues in scripture, contemporary public life, and personal decisions.

#### Community and Congregational Ministry

- 32. Pastoral Service to All: Reaching out in ministering to persons of all classes, whether members or not.
- 33. Relating Well to Children and Youth: Showing sensitivity and skill in ministering to children and youth as individuals.
- 34. Encouragement of World Mission: Stimulating a congregation response to world need that is reflective, theologically based, and sacrificial.
- 35. Building a Congregational Community: Actions that will likely build a strong sense of community within a congregation.
- 36. Conflict Utilization: Understanding conflict theologically and being able to utilize conflict as a means for airing differences and stressing concern for understanding.
- 37. Sharing Congregational Leadership: Active employment of lay leadership--regardless of gender--in establishing and executing an overall parish strategy.
- 38. Promotion of Understanding of Issues: Developing, using, and encouraging theological, sociological and psychological understandings of ministry. (ATS, 1988b, pp. 2-4)

#### Search for Renewal

Any research on the seminary campus should be cognizant that ministerial education has been and continues to be the focus of evaluative studies and the subject of repeated calls for renewal. Niebuhr, Williams, and Gustafson (1957) conducted the first national study in post-war America. While enrollments were rising, the quality of the educational experience was waning. The curriculum continued to lack a unifying rationale or theme. The majority of the faculty were hired for their research specializations rather than their pastoral or missionary

service (Fletcher, 1983). The typical seminary had become a diverse professional school. The report concluded that improvement in the quality of ministerial education lay with instructional methods and the faculty who employed them. There must be a greater integration of knowledge and skills, so that the student becomes "an independent, lifelong inquirer, growing constantly while he is engaged in the work of the ministry" (Niebuhr et al, 1957, p. 209).

The ferment for change grew steadily through the 1960s. Under the sponsorship of the AATS, Charles Feilding (1966) investigated the efficacy of seminary education to develop the practical skills requisite for the ordained ministry. He concluded that "theological education does not prepare for ministry" (p. 31), theological schools were in an educational "crisis," (p. 1), and that "nothing short of revolutionary reform" (p. xiii) would suffice. He found that seminaries were too academically oriented, disconnected from the practical concerns of the churches, and failed to use effective instructional methods when developing professional competencies. He advocated a number of innovative approaches to ministerial education: case studies, internships, field work, and supervised practica (Lynn, 1981). His emphasis was upon developing personal abilities for the everyday problems of parish ministry. Special attention was given to the role and effectiveness of the supervisor in ministerial training.

A different approach to renewal was offered by Farley (1981, 1983). Changes in the curriculum or instructional strategies address symptoms and provide only cosmetic treatment of the problem. The reform of theological education could only be accomplished by a theological solution. The authority which once undergirded the fourfold pattern of ministerial education was undermined by critical historical study, and the unifying theme of the curriculum--*theologia*--was lost. The professional approach, which emphasized practical affairs, had likewise failed to provide the essential integration of theological education. Farley defined *theologia* as a personalized knowledge of God-- "obtained in faith, nurtured by reflection, and evidenced in a holistic life" (Ferris, 1990, p. 18). Farley proposed that

effectual renewal will come when theological education restores theologia as the unifying element to the education.

There continued to be widespread and spirited calls for renewal (Sweet, 1984). Some concluded that the present malaise is the product of a departure from essentials in the curriculum of study (Strickland, 1989). Others saw a failure to connect knowledge taught with know-how necessary in the real world (Dobson, 1987a). Another set of voices concluded that the loss of character formation, or some prefer spiritual formation, was the primary short-coming of ministerial training (Schuller, Stommen, & Brekke, 1980; Meye, 1988; Miller, 1991). Some concluded the problem lies in the lack of renewal values within the leadership of theological institutions (Ferris, 1990).

The Association of Theological Schools has commenced a series of research projects on the condition of theological education in North America. Their aim is to offer realistic proposals for the reformation of the theological curricula. Though a number of current problems have been identified, resolutions have been illusive (Hough & Cobb, 1985; Stackhouse, 1988).

The search for renewal has taken a different turn by the rising interest in mentor/protege relationships on the ministerial campus. Seminaries make reference to mentoring in their advertisements and program descriptions, courses are said to include a mentoring component, and mentoring is associated with the informal and practical aspects of the institutional community. Yet, no study has given this initiative a serious accounting. There is no published research describing or assessing mentor/protege relationships on the ministerial campus. The purpose of this investigation was to fill this gap in knowledge.

### **Research Methodology**

It has been said that educational research has four primary purposes: description, prediction, control/improvement, and explanation (Borg & Gall, 1989). Every research study

is guided by one or more of these purposes, depending upon what is already known and what is sought to be known regarding the phenomena of interest. Since there was an absence of empirical data documenting mentor/protege relationships on the ministerial campus, this study was not guided by hypotheses seeking confirmation. Instead, the study explored these nurturing relationships, seeking both to provide a description of the phenomena and to generate conceptualizations which later may be tested. This study aimed to explore successful mentor/protege relationships, leading to a rich and detailed description of the phenomena.

The research methodology was established in three parts: **methodological approach**, **research strategy**, and **research design**.

### **Methodological Approach: Qualitative Research**

The nature of this research inquiry favored a qualitative approach. The research questions inquired regarding motives, feelings, behaviors, responses, evaluations, challenge, support, trust, acceptance, guidance, modeling, protection, promotion, and friendship. These issues presented the need for a research method that would illuminate the essential characteristics of a developmental relationship, as well as the individual and institutional forces that influenced these interpersonal characteristics. The qualitative research paradigm gave primary attention to the respondent's interpretation of experience, which was central in this study.

While much has been written to differentiate qualitative and quantitative approaches (Bogdan & Biklen, 1982; Borg & Gall, 1989; Guba & Lincoln, 1981; Lincoln & Guba, 1985; Merriam, 1988), for the purpose of this study the following characteristics of qualitative methodology were thought to be significant:

1. Qualitative research attends to the context of the phenomena (Edson, 1988).

Human behavior is significantly influenced by the setting in which it occurs. External factors (e.g., time schedule, classroom events, school policies and procedures) and internalized notions

of social custom, roles, expectations, and values are crucial contextual variables (Wilson, 1977).

2. Qualitative research focuses on the meaning of experience as defined by the respondents (Merriam, 1988). People create meaning and interpret experience from within their own structure of reality. Multiple realities coexist in the interpersonal setting. This research endeavored to understand the respondent's framework.

3. Qualitative research is concerned with process rather than simply outcomes and products (Bogdan & Biklen, 1982). Attention was given to how respondents formulate meaning and transact value through the myriad of interactions and events.

4. Qualitative research makes use of tacit knowledge (Lincoln & Guba, 1985). Intuition and feeling are legitimate ways of knowing and describing experience.

5. Qualitative research attends to experience as a whole, not isolated from the past or present (Edson, 1988). This research sought to understand experience as it was lived and understood by the respondents, and then assimilated into their patterns of meaning and value.

6. Qualitative research employs qualitative description methods (Merriam, 1988). Rather than transforming the data to numbers representing frequencies and quantities, the data were collected using the communication systems of the natural context. This required the recording of speech, written words, visual images, sounds, gestures, space, and time. Everything in the context contributed to a comprehensive understanding of the phenomena.

7. Qualitative research employs an emergent data collection strategy (Lincoln & Guba, 1985). Since so little was known about the interpersonal, intrapersonal, and institutional processes that shape mentor/protege relationships in ministerial education, it was not possible to anticipate everything necessary for the research strategy to function without the potential for some modification. The research procedures anticipated the need for flexibility to explore unanticipated questions of interest related to the primary research questions.

8. Qualitative research analyzes data inductively (Lincoln & Guba, 1985; Bogdan & Biklen, 1982). Rather than searching out data to substantiate hypotheses, this approach formulated abstractions from the particulars as they were grouped together. Conceptualizations emerged from (grounded in) the data at hand.

9. Qualitative research involves an iterative process of simultaneous data collection and analysis (Glaser & Strauss, 1967; Lincoln & Guba, 1985; Merriam, 1988). Through a reflective process of exploring the data, categories, properties, and tentative hypotheses were formed, whereby the descriptive data gradually evolved into a core of emerging theory. This core provides a theoretical framework which explained the phenomenon.

10. Qualitative research utilizes special criteria for establishing trustworthiness (Lincoln & Guba, 1985). The standards of credibility, transferability, and dependability are analogous to the conventional criteria, and were better suited to the conditions of qualitative inquiry. (This important issue will be further developed in the next chapter.)

### **Research Strategy: Case Study**

Every form of educational research is guided by a predetermined process of collecting and analyzing the empirical data. In determining which research strategy is most fitting, four conditions of the problem require identification (Yin, 1989; Merriam, 1988): (1) What is the nature of the research questions? If they seek to describe incidence or distribution, survey research is an appropriate strategy. If they seek to describe or explain social phenomenon, case study or historical analysis is fitting. (2) How much control over the respondent is required? The greater the control, the more experimental should be the strategy for data collection. Little or no control would lead to survey, historical, and case study strategies. (3) What is the desired end product of the research? If the investigation seeks to demonstrate cause-and-effect relationships, then an experimental strategy is an appropriate collection strategy. If the purpose of the study is to provide a quantification of the extent and nature of

certain variables across a population, then a survey approach is preferable. If the research aims to describe a holistic, intensive description and explanation of a contemporary phenomena, then the case study strategy is appropriate. (4) Is the focus of study a "bounded system" (Stake, 1988; Smith, 1978)? If the phenomena of study is a specific and distinct entity, then case study is the most appropriate strategy for data collection and analysis.

Yin defined the case study as the following:

An inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between the phenomenon and context are not clearly evident; and in which multiple sources of evidence are used" (1989, p. 23).

Stake's definition, though similar, offers a different perspective:

The case study is a study of a 'bounded system,' emphasizing the unity and wholeness of that system, but confining the attention to those aspects that are relevant to the research problem at the time" (1988, p. 258).

The singular attention on one case is distinctive of this research strategy. Stake explains:

So the principle difference between case studies and other research studies is that the focus of attention is the case, not the whole population of cases. . . . The case study focuses on a bounded system, whether a single actor, a single classroom, a single institution, or a single enterprise--usually under natural conditions--so as to understand it in its own habitat. . . . The case is something deemed worthy of close watch. It has character, it has a totality, it has boundaries. It is not something we want to represent by a score. It is not something we want to represent only by an array of scores. It is complex, dynamic system. We want to understand its complexity. Lou Smith used a fancy name, bounded system, to indicate that we are going to try to figure out what complex things go on within that system. The case study tells a story about a bounded system. (1988, p. 256).

Attendant to the selection of the case study strategy is the identification of the unit of analysis for data collection. In case study research, the unit of analysis is always a single unit, "an instance drawn from a class" (Adelman, Jenkins, and Kemmis, 1983, p. 3, cited in Merriam, 1988, p. 45). Each case stands alone as an instance of a broader population. The case is an example, not a representative, of the population (Merriam, 1988). The unit of

analysis can be a social grouping (i.e., individual, dyad, group, class, organization), a program, an institution, or an event or activity. The boundary for the case is determined by the intent of the research inquiry. Since the aim of this investigation was to describe the mentor/protege relationship, the relationship dyad was the unit of analysis. Each mentoring dyad constitutes a bounded system or an "instance drawn from a class" (Smith, 1978; Guba & Lincoln, 1981).

### **Research Design: Multiple-Case Study**

The final decision in the formulation of the research method was the determination of the case study design. Depending on the phenomenon under investigation, the researcher would commence to collect and analyze data on a single case or on multiple cases from within the same population. According to Yin (1989), the single-case method is justified when the case represents either a critical case for testing a well-formulated theory, or when the case represents an extreme or unique case requiring documentation and explanation. Alternately, the multiple-case method is preferred when the intent is to replicate findings from one study to another. Replication, not sampling logic, establishes the multiple-case design as more robust, with the findings regarded as more substantiated and compelling (Yin, 1989). Additionally, multiple cases have the potential of a richer assortment of experiences and insights for collection and analysis. When the resources (e.g., available cases), and time permit, the multiple case approach is preferable to the single case design (Merriam, 1988).

### **Summary of the Literature Review**

Chapter Two supplied the conceptual and empirical basis of the study. It explained the theoretical foundation upon which the study was undertaken, and substantiated the assumptions behind the research questions. The purpose of the study was to explore the nature of significant mentoring relationships between faculty and students in ministerial education.

The research problem was conceptualized to address several theoretical approaches to adult learning. Adult development theory recognizes the unfolding patterns of maturation,



with the attendant dimensions of interpersonal and intrapersonal change. Socialization theory explains the acquisition of skills, attitudes, and knowledge from the perspective of social contact. Social learning offers a theoretical explanation for learning through imitation or role modeling. Career development theories conceptualize the process of education and training for the professions. Student development theories describe and explain the particular contribution of formal education in the maturation of adult learners. Each of these theoretical approaches offered an explanation for the mentoring phenomenon.

Previous research on the problem included findings from literary history, the fields of management and organizational behavior, the field of postsecondary education, phenomenological studies, and studies from the field of the ministerial profession. While there is a growing body of knowledge on the phenomenon from the world at-large, there has been negligible attention given to the occurrence on the ministerial campus.

Protestant ministerial education in North America began with the earliest of European colonists in New England. Theological education became a higher education endeavor, replete with traditions of research, professionalism, and associational standards. Concurrent with this research study, theological institutions labored to fulfill challenging objectives while struggling with critical evaluations. Interest turned to mentoring, with the hope that renewal would follow.

The conjunction of problem and method led to a decision to conduct an exploratory, qualitative, multi-case study of mentor/protege relationships on the ministerial campus. While some advantages of other research strategies were missed, the richness and depth of understanding a complex relationship was assured. This decision shaped subsequent actions concerning the identification and recruitment of the case study participants, the development and implementation of the data gathering techniques, and the design and implementation of the descriptive analysis. These components are described in the following chapter of the study.

## CHAPTER 3

### RESEARCH METHODOLOGY AND PROCEDURES

Learning is holistic. It is the whole person that needs to be developed, not just the delivery of certain information for the receptacle we call the brain.

The purpose of this study was to investigate significant mentor/protege relationships on the ministerial campus. This chapter describes the **population and case selection procedure, description of the sample, data collection strategy, data collection procedures, data analysis procedures, confidence-establishing procedures, and summary of the research plan.**

#### Population and Case Selection Procedures

The delimitation of the study population and the selection of case study participants required a further sequence of decisions that shaped the direction and focus of the investigation. The logic and rationale behind each decision began the process of generating hypotheses about the nature of the mentor/protege relationships within this educational setting. The following section explains the process of **defining the study population, soliciting site participation, and selecting case study participants.**

#### Defining the Study Population

Marshall and Rossman (1989) recommended selecting an organizational setting or a group of people as subjects based upon (1) access to the population, and (2) a high probability that a rich mix of the processes, activities, programs, and structures that are anticipated in the research questions will be present. The research questions, themselves, offered the primary guide for the population selection.

This study addressed successful mentor/protege relationships on the protestant ministerial campus in the United States and Canada. There were 156 member Protestant schools in the Association of Theological Schools (ATS) in the United States and Canada

(King, 1992), an unknown number that held institutional accreditation through one of the six regional accreditation associations in the United States, and a further number that benefit from undergraduate institutional accreditation through the American Association of Bible Colleges. These institutions differed by many traits, of which denominational affiliation and enrollment size were among the most significant.

Protestant seminaries can generally be divided into six types (Fletcher, 1983), though additional descriptors may be used (King, 1992): (1) freestanding denominational seminaries serving the nine largest Protestant denominations; (2) freestanding seminaries serving smaller denominations or evangelical movements; (3) freestanding interdenominational seminaries serving a wide variety of constituencies; (4) college-based theological schools; (5) university-based denominational seminaries; and (6) university-based divinity schools.

After a review of the seminaries which were accessible to the investigator, and which offered a high probability of the rich mix of persons, processes, and institutional environments fitting the research inquiry, three seminaries located in the Portland, Oregon, metropolitan area were selected as the study site. These schools were examples of three types of seminaries: a freestanding interdenominational seminary, a freestanding seminary affiliated with a smaller denomination or evangelical movement, and a college-based theological school. They also offered diversity in the size of their divinity enrollments.

### **Seminary A**

This seminary was accredited by the Northwest Association of Schools and Colleges (NASC) and was an accredited member of the Association of Theological Schools (ATS). While primarily serving four denominations, this freestanding institution was interdenominational in organization and operation. In the fall of 1992, this seminary enrolled 137 master's degree students, with 39 in their Master of Divinity program. Nine faculty were employed full-time.

### **Seminary B**

This institution was accredited by NASC and was a candidate member of ATS. The institution operated in affiliation with a nationwide denomination. In the fall semester of 1992, this seminary enrolled 230 in master's level programs, with 115 in the Master of Divinity track. Fifteen full-time faculty taught students at the master's level.

### **Seminary C**

This institution was the graduate division of an accredited college. A free-standing interdenominational school of ministry, this school enrolled 98 students in master's degree programs, with 41 in the Master of Divinity track. Nine faculty members taught full-time.

In order to further circumscribe the study population according to the research questions, the investigator defined the population as faculty and students involved with successful mentoring at these three seminaries.

### **Soliciting Site Participation in the Study**

After the dissertation committee and the Institutional Review Board of the University approved the research proposal, the researcher wrote to the chief academic officer of each seminary. The project was briefly explained, and the seminary was invited to participate. Guarantees were given regarding confidentiality of data. Participation was confirmed through a written agreement.

### **Selecting Study Participants**

### **Background Discussion**

It has been said that there are two basic approaches to sampling logic: probability and nonprobability sampling (Merriam, 1988; Patton, 1990). Probability sampling specifies that each and every element of the population has an equal chance of being selected in the sample (Kerlinger, 1986). Probability sampling, such as random sampling, permits the investigator to

generalize the findings of the study from the sample to the population from which it is drawn (Borg & Gall, 1989; Merriam, 1988; Patton, 1990).

Nonprobability sampling, alternatively, makes no attempt to insure the equal chance of selection from the population. It aims to discover "what occurs, the implications of what occurs, and the relationships linking occurrences" (Honigmann, 1982, p. 84). Samples are drawn with the intent to uncover relationships, meaning, or perceptions. As a consequence, investigators select samples from which one can learn the most to answer the research questions. This approach has been called purposeful (Patton, 1990) and criterion-based (Goetz & LeCompte, 1984). Patton describes this approach as "selecting information-rich cases for study in depth" (1990, p. 169). The intent of purposeful sampling is to select information-rich cases which will illuminate the questions under study (Patton, 1990). Qualitative case study designs utilize non-probability sampling because it is better suited to the purpose of a qualitative study.

While there are a number of purposeful sampling strategies in use, the decision to select one strategy was based on the purpose of the study, the resources available (e.g., potential participants), questions being asked, and the constraints being faced (Patton, 1990). This study was not concerned with issues of prevalence, frequency, or averages. Rather, it was concerned with discovering and documenting significant mentoring relationships between faculty and students. Samples should manifest the mentoring phenomenon with intensity and comprehensiveness. The sampling strategy should yield instances where the nurturing phenomenon has taken root and thrived in this educational setting.

Case study selection is also concerned with the number of cases to be selected for study. In a qualitative inquiry, there are no fixed rules for the number of cases for study (Patton, 1990). Each case is described and analyzed to form an individual portrait. Then a cross-case analysis flows into generalizations about what constitutes effective faculty-student

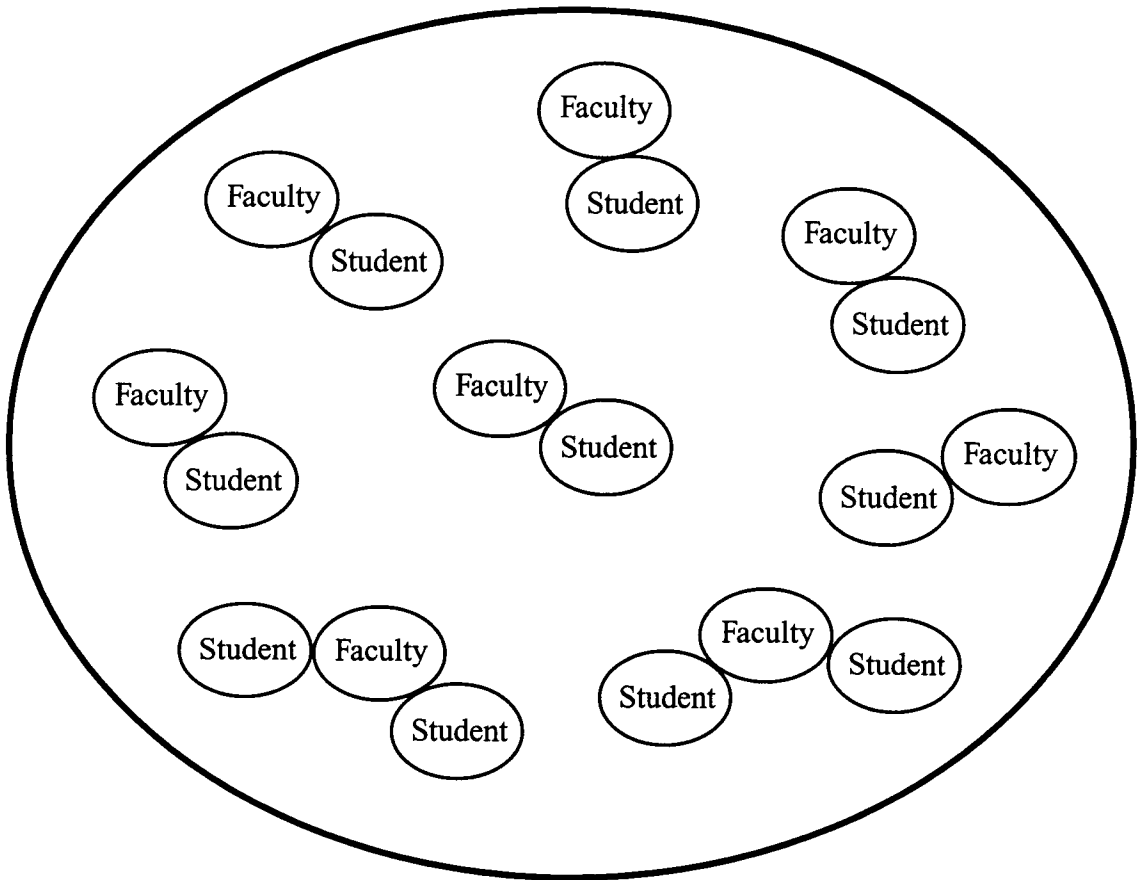
mentoring relationships. A large number of cases provide more replication and, potentially, greater diversity. However, time, availability of participants, and experience of the researcher limited the feasibility of a large effort. The primary concern had more to do with the information-richness of the cases and the observational/analytical capabilities of the investigator than with the number of cases explored (Patton, 1990).

### **Procedure**

After considering all factors, the researcher adopted the sampling strategy labeled by Goetz and LeCompte (1984) as "reputational selection" (p. 82)--or selection based upon the recommendation of persons knowledgeable of the population under study. The investigator drew a case study sample from the population based upon the recommendation of two knowledgeable administrators on each campus (e.g., academic dean, dean of students, registrar, director of field education). They were asked to recommend and rank order three to five faculty members displaying significant mentoring activities with their ministerial students. Indicators of significant mentoring activity included intensity (e.g., time together), involvement (e.g., multiple areas of connection), and transformation (e.g., personal change). The student proteges were selected upon the recommendation of the faculty mentors. Each case comprised a faculty mentor and a student protege in a nurturing relationship. A minimum of two cases per campus were included in the sample.

### **Description of the Sample**

The sample consisted of eight faculty mentors and ten student proteges, totalling eighteen participants. Six of the faculty and six of the students were joined in one-to-one pairings. The remaining two faculty were concurrently engaged in mentoring relationships with two students apiece. In each instance, these simultaneous yet independent relationships contrasted in age or gender. Figure 1 displays the arrangement of the eighteen participants in ten mentoring dyads.



**Figure 1. Sample consisted of eighteen participants in ten mentoring dyads.**

Table 1 shows the distribution by age and role of participants within the sample. Table 2 displays the age comparisons between participants within each mentoring dyad. In all but one instance, faculty mentors were older in age than their student proteges. Table 3 shows the distribution by gender and role of participants within the sample. The fourth table displays the frequency of cross-gender relationships within the ten dyads. Table 5 presents the distribution of mentoring relationships as a function of their duration, as measured in months.

**Table 1: Distribution by Age and Role of Participants (N = 18)**

<b>Age</b>	<b>Student Protege</b>	<b>Faculty Mentor</b>
<b>20-29</b>	<b>2</b>	<b>—</b>
<b>30-39</b>	<b>4</b>	<b>—</b>
<b>40-49</b>	<b>4</b>	<b>4</b>
<b>50-59</b>	<b>—</b>	<b>3</b>
<b>60-69</b>	<b>—</b>	<b>1</b>



**Table 2: Age Comparisons Between Participants Within Mentoring Dyads (N = 10)**

Age		Faculty Mentor				
		20-29	30-39	40-49	50-59	60-69
Student Protege	20-29	–	–	–	2	–
	30-39	–	–	3	–	1
	40-49	–	–	1	2	1
	50-59	–	–	–	–	–
	60-69	–	–	–	–	–

**Table 3: Distribution By Role and Gender of Participants (N = 18)**

Role	Female	Male
Student Protege	3	7
Faculty Mentor	1	7

**Table 4: Cross-Gender Comparisons Between Participants Within Mentoring Dyads (N = 10)**

Role/Gender	Mentor-Female (N=1)	Mentor-Male (N=7)
Protege-Female (N=3)	1	2
Protege-Male (N=7)	0	7

**Table 5: Distribution of Relationships as a Function of Duration (N = 10)**

<b>Duration</b>	<b>Number of Relationships</b>
<b>0-6 months</b>	<b>1</b>
<b>7-12 months</b>	<b>2</b>
<b>13-18 months</b>	<b>1</b>
<b>19-24 months</b>	<b>4</b>
<b>&gt; 24 months</b>	<b>2</b>

### **Data Collection Strategy**

Qualitative data collection methods primarily consisted of (1) in-depth open-ended interviews, (2) direct observation, and (3) documentary analysis. Data from these sources yielded detailed descriptions of events, people, interactions, and behaviors; quotations of experiences, perceptions, emotions, attitudes, and beliefs; and excerpts from papers, publications, correspondence, and open-ended written responses to questionnaires and surveys (Patton, 1990). The following series of research decisions defined the **data collection methodology, collection techniques, instrument development, and collection protocol**.

### **Data Collection Methodology**

#### **Background Discussion**

Lofland (1971) proposed four mandates in collecting qualitative data:

- (1) The researcher must get close enough to the people and situation to personally understand in depth the details going on.
- (2) The data collector must capture what actually takes place and what people actually say--the perceived facts.

(3) The qualitative data must include a rich description of people, activities, interactions, and settings.

(4) The data must include direct quotations from people, both what they say and what they write down. In effect, the researcher must collect data that explains the phenomenon in the respondent's own terms.

Data collection, both in findings and in evidence in support of the findings, was buttressed by using multiple collection methodologies. The triangulation approach makes use of the strengths of several collection methods both to overcome any methodological deficiencies of one method and to provide confirmatory evidence in support of one another. Denzin noted the "rationale for this strategy is that the flaws of one method are often the strengths of another, and by combining methods, observers can achieve the best of each, while overcoming their unique deficiencies" (1971, p. 308). Multiple approaches of data collection not only allow for greater richness in detail but also increased credibility in the findings.

Denzin (1978) identified four kinds of triangulation: (1) data triangulation (a variety of sources); (2) investigator triangulation (a variety of researchers); (3) theory triangulation (a variety of perspectives to interpret the data); and (4) methodological triangulation (a variety of methods to collect and analyze the data).

The use of different collection modes make the data more believable (Lincoln & Guba, 1985). Webb, Campbell, Schwartz, & Sechrest (1966, p. 3) observed: "Once a proposition has been confirmed by two or more measurement processes, the uncertainty of its interpretation is greatly reduced. The most persuasive evidence comes through a triangulation of measurement processes."

Patton (1990) suggested that triangulation of data sources involves the comparison and cross-checking of the consistency of data derived at different times and by different methods. This may include:

(1) Comparing observational data with interview data; (2) comparing what people say in public with what they say in private; (3) checking for the consistency of what people say about the same thing over time; and (4) comparing the perspectives of people from different points of view . . . It means validating information obtained through interviews by checking program documents and other written evidence that can corroborate what interview respondents report. (p. 467)

Each of these techniques bring strengths and weaknesses for data collection (Marshall & Rossman, 1989). The interview methodology is advantageous because it: (a) provides face-to-face encounters with informants; (b) obtains large amounts of expansive and contextual data quickly; (c) facilitates cooperation from research subject; (d) facilitates access for immediate follow-up data collection for clarification and omissions; (e) discovers useful complex interconnections in social relationships; (f) collects data in natural settings; (g) obtains data on nonverbal behavior and communication; (h) facilitates analysis, validity checks, and triangulation; (i) facilitates discovery of nuances in culture; (j) provides for flexibility in the formulation of hypotheses; (k) provides background context for more focus on activities, behaviors, and events; and (l) uncovers the subjective side of organizational processes.

Weaknesses of the interview technique must also be recognized. Data collected through an interview is: (a) open to misinterpretation due to cultural differences; (b) dependent upon the cooperation of a small group of informants; (c) difficult to replicate; (d) subject to observer effects (obtrusive and reactive); (e) especially dependent upon the honesty of those providing the data; and (f) highly dependent upon the ability of the researchers to be resourceful, systematic, and honest (control bias) (p. 104).

Marshall and Rossman (1989) listed a different set of strengths for the questionnaire collection method. Collected data are: (a) easy to manipulate and categorize; (b) easy and efficient to administer and manage; (c) easy to establish generalizability; and (d) and easy to facilitate analysis, validity checks, and triangulation (p. 102-103).

Alternatively, the questionnaire technique is subject to problems. Questionnaire data may: (a) lead the researcher to "miss the forest while observing the trees;" (b) be misinterpreted due to cultural differences; (c) require technical training; (d) be fraught with ethical dilemmas; (e) be especially dependent on the honesty of those providing the data; and (f) be highly dependent on the "goodness" of the initial research question.

According to Marshall and Rossman (1989), document analysis contributes in a unique way when combined with the interview and questionnaire techniques. Document analysis is not susceptible to the honesty of the respondents, cooperation of a small group of informants, observer effects (obtrusive and reactive), ethical dilemmas, replication difficulties, or researcher resourcefulness and honesty (p. 104).

### **Procedure**

After considering the research purpose, questions of inquiry, resources (e.g., respondents), and time, the investigator established as his original intent to collect data through a field interview, written questionnaire, and documentary analysis of written academic papers, notes, materials, or correspondence shared by the mentoring pair. Each method provided a different technique to collect information from the same source. Together, these diverse methods confirmed the same findings.

During the data collection phase, the researcher interviewed all but three proteges in multiple sessions. A qualitative questionnaire retracing the same themes was returned by 15 of the 18 participants. The procedure to collect documentary information was discarded after the first seven participants affirmed the absence of any relevant written materials.

The repeated interviews provided for the collection of data over time. The written questionnaire insured private responses apart from the interview session. The separate interviews of mentor, protege, and administrators offered different perspectives on the same phenomenon.

## **Interview Schedule Construction**

### **Background Discussion**

The aim of qualitative interviewing is to acquire the respondent's thinking and perspective on the entire experience associated with the phenomenon. Respondents are asked to verbalize thoughts and feelings according to their own understandings and manner of expression. This includes the terms, expressions, emotions, and organizing structure of the experience within their memories. Qualitative open-ended interviewing begins with the assumption that the perspective of others is valuable, meaningful, knowable, and able to be made explicit (Patton, 1990).

There are three basic forms of open-ended interviews: (1) the informal conversational interview; (2) the general interview guide approach, and (3) the standardized open-ended interview (Patton, 1990, p. 280). The general interview guide involves the preparation of a set of issues that are to be explored with each respondent. The actual wording and sequence of each question is left to the interviewer's discretion during the course of the interview. The interview guide provides a checklist to insure that all relevant issues are covered. "The interviewer remains free to build a conversation within a particular subject area, to word questions spontaneously, and to establish a conversational style--but with the focus on a particular subject that has been predetermined" (Patton, 1990, p. 283).

The interview guide approach has numerous advantages for the researcher. The essential themes and issues will be specified in advance. The interviewer is free to focus upon the verbal and nonverbal responses of the interviewer, making adjustments in wording and emphasis as each case merits. The interviewer will keep the conversations focused, directed, conversational, and responsive. Other topics may emerge, but these will be at the initiative of the respondent. The guide makes interviewing across cases more uniform and systematic.

The themes and issues for questioning originate in the initial research questions. On each issue or theme there are six kinds of questions which may be asked: experience/behavior questions, opinion/value questions, feeling questions, knowledge questions, sensory questions, and background/demographic questions (Patton, 1990). In addition, each of these queries may be asked with the past, present, or future time in view. The interview guide, along with the follow-up clarifying questions asked during the interviews, addressed these categories of exploration.

Five qualities of effectively worded interview questions have been identified by Patton (1990): open-ended, presuppositional stance, singular, clear, and neutral. Open-ended questions refer to the style of forming the query. There are a variety of question types in normal interpersonal discourse--leading, limiting, open, and wide-open. However, question types other than wide-open (i.e., open-ended) contains predetermined response categories. Rather than limit the response to a particular dimension or form, open-ended questions invite responders to reply in whatever words or direction they wish in order to express their personal thinking.

Presuppositional questioning phrases the discourse such that the interviewer assumes the responder has something to say. Non-presuppositional questions may cause hesitancy or uncertainty in the response, where the presuppositional query conveys the expectation that the responder is capable, willing, and ready to respond.

Singular questioning asks one question at a time. Compounding issues or response dimensions (e.g., knowing, feeling) may obscure each item and cloud the thinking of the respondent. Singular questioning contributes to a richer, more focused response on each issue.

Clarity of questioning insures that the queries are understood by the responder. Attention was given to avoid unfamiliar terms, labels, and thought forms. Since the intention

of qualitative data collection is to gather information in the thought forms of the responders, questions were formed using language that is understandable, familiar, appropriate.

Neutrality of questioning conveys the perspective that anything may be said without affecting the favor or disfavor of the interviewer. Patton (1990) separates neutrality (with regard to content) from rapport (with regard to relationship):

At the same time that I am neutral with regard to the content of what is being said to me, I care very much that person is willing to share with me what they are saying. Rapport is a stance vis-a-vis the person being interviewed.  
Neutrality is a stance vis-a-vis the content of what that person says. (p. 317)

### **Procedure**

Based upon the research questions and the nature of the case study settings, the general interview guide format was used. A number of procedural decisions followed. The researcher determined which questions to ask, how to sequence the questions, the depth and detail to seek on each issue, the length of each session, and how to word the questions. Even though the final wording was not prepared in advance, the line of thinking and form of expression was formulated.

Sudman and Bradburn (1982) state that "most questionnaires consist of some questions that have been used before and some new questions, although even the new questions may be adapted from earlier ones" (p. 14). In developing the interview guide, some issues, themes, and questions were adapted from existing sources on mentor/protege relationships (such as Clemson, 1985; DeVries, 1987; Gordon, 1983; Kram, 1980; Pence, 1989; Zey, 1984).

Rather than assuming the questions would come in a random or arbitrary order, thought was given as to the sequence of issues and the variety of question forms used. Sheatsley (1983) recommends that questions should proceed in some sort of psychological order. The opening questions focused on public issues, such as demographic characteristics and enrollment history. Rapport, trust, and focusing was established during the first queries.



The more private themes and issues followed. Questions related to one issue were grouped together.

During the second interview, some rehearsal of the themes and responses was given. The respondents were invited to restate or clarify any items further. The second interview permitted exploration of the similar issues/themes through different approaches: role-playing and simulation questions, category questions (described earlier--e.g., experience/behavior questions), and temporal questions (described earlier--e.g., past, present, future).

The final set of questions explored the respondent's thinking about the interview itself. Respondents were asked which issues or questions seemed particularly ambiguous or left them feeling uncomfortable. The final question invited the respondents to suggest other issues or topics salient to the mentor/protege relationship, but were not covered.

At several points during the development of the interview guide, practice interviews were conducted and the issues and questioning techniques were revised. A formal testing of the entire interview methodology was conducted in a pilot study with the first mentor/protege dyad.

### **Questionnaire Construction**

#### **Background Discussion**

The aim of qualitative questionnaires is to collect verbal information in a written format. When combined with interviews, the questionnaire device permits followup questioning over the same themes and issues but through a new arrangement of question asking techniques. The written questionnaire also permits private responses without time pressure (Judd, Smith, & Kidder, 1991). The questionnaire provides both an alternative method to collect data, and a means to compare public and private responses separated by several days in recording. Hence, the questionnaire device will benefit both the depth of data collection, and the credibility of its findings.

## **Procedure**

The investigator formulated the questionnaire based on the research questions of the study. The same themes and issues were explored in both interview sessions and the written questionnaire. By nature of its design, the questionnaire consisted of a limited number of open ended questions. The goal was an average time of completion not to exceed twenty minutes. The questioning strategy was intentionally articulated with the approach taken in both interviews. The questionnaire served, primarily, as a means to recapitulate the major themes and issues explored in the interviews. This provided further personal expression, in a written form, of the perceptions of the respondent.

Many of the same guidelines for question construction stated under the interview schedule construction were utilized: content of questions, wording, and question order. In the overall format, the following guidelines of Borg and Gall were heeded:

1. Make the questionnaire attractive. . . .
2. Organize and lay out questions so the questionnaire is easy to complete as possible.
3. Number the questionnaire items and pages.
4. Put name and address of person to whom form should be returned at beginning and end of questionnaire even if a self-addressed envelope is included.
5. Include brief, clear instructions, printed in bold type.
6. Use examples before any items that might be confusing or difficult to understand.
7. Organize the questionnaire in some logical sequence. . . .
8. When moving to a new topic, include a transitional sentence to help respondents switch their trains of thought.
9. Begin with a few interesting and nonthreatening items. . . .
10. Do not put important items at the end of a long questionnaire.
11. Put threatening or difficulty questions near the end of the questionnaire.
12. Avoid using the words "questionnaire" or "checklist" on your form. . . .
13. Include enough information in the questionnaire so that items are meaningful to the respondent. . . . (1989, pp. 431-432)

At several points during the instrument development, the questionnaire was reviewed by volunteers from the population. A complete testing of the questionnaire was conducted during the pilot interview with the first mentor/protege dyad.

### **Data Collection Procedures**

Data collection procedures are concerned with the processes and techniques of conducting the collection of data. In accordance with the collection strategy described in the previous section, these procedures include the **interview schedule, interview opening, questioning style, interview closing, questionnaire administration, and management of the interview data.**

#### **Interview Schedule**

Upon receiving the lists of recommended faculty names from the three sets of school administrators, one list per campus was prepared according to the combined ranking. The aim was to create lists of three or more names per institution.

An introductory letter was sent to each prospective mentor respondent. The letter introduced the purpose and nature of the study, described the nature and content of data collection (i.e., interview, questionnaire), invited the faculty member's participation, and explained the safeguards for confidentiality in the study.

A followup telephone call was made to the faculty member within five days. There were five objectives of the telephone call: establish interpersonal rapport, respond to questions, explain the interview and questionnaire procedure, arrange the date and time for two interviews, and receive the name, mailing address, and telephone number of the student protege. The interviews were scheduled one week apart, forty minutes in length, and located in the faculty member's office.

Another letter, though similar to the first, was sent to the student proteges. Followup telephone calls were made within five days. These calls were nearly the same as those to the faculty mentors: establish interpersonal rapport, respond to questions, explain the interview and questionnaire procedures, and arrange for the date and time for two interviews. The interviews were scheduled one week apart concurrent with the interview of their mentor, forty

minutes in length, and located at a private and comfortable place of the student's choosing (e.g., seminar room, group study room in library, vacant classroom). One student interview was conducted by telephone.

### **Interview Opening**

At the beginning of each interview, the participant was put at ease with casual, rapport-building conversation. A trusting environment was initiated. Important opening issues were addressed (Taylor & Bogdan, 1984; Patton, 1990): the investigator's motives and intentions and the inquiry's purpose; issues that were to be asked in the interview and questionnaire; how the information was to be handled, including the use of pseudonyms to insure confidentiality; and logistics dealing with time, place, and number of interviews. Participants were assured that they may ask questions during the interview, or decline to answer anything in the interviews or questionnaire.

The goal of qualitative data collection was to discover and collect the internal perspectives of every respondent. To achieve this end, every effort was made to record faithfully and fully all aspects of the interview session. The researcher created two sets of records of the interview: tape recordings and handwritten accounts. The tape recordings were transcribed verbatim. Handwritten notes consisted of key phrases, major points, and significant non-verbal observations. All records remain confidential.

In order to create a relationship of trust and approval, the purpose of multiple collection methods was briefly explained. Electronic recordings and handwritten notes establish confidence in the findings. This is especially important with the collection of personally rich, qualitative accounts. Respondents were given the opportunity to decline the tape recording of their statements, or to ask for the recording to stop anytime during the interview session.

Before the interview began, the informed consent guidelines were reviewed, and the respondent signed the Participant Consent Form.

### **Interview Questioning**

The interviewer made use of a number of questioning techniques suggested by the literature. Prefatory statements helped the respondent to anticipate what was to be asked before the question was stated. This served both to focus their mental attention and to permit some initial mental organizing to occur (Patton, 1990). These included transition cues, direct announcements, and attention-getting prefaces.

In order to elicit specific versus generalized remembrances, questions were framed in a more personal and concrete reference. Lortie (1975) expresses the value of personal and concrete responses in data collection:

I favor four criteria in assessing different kinds of data on sentiments: (1) indirect versus direct questions, (2) personal versus impersonal referents, (3) concrete versus abstract referents, and (4) catetected versus low-affect issues. If the respondent is asked overtly to discuss his objectives, the question is direct--and likely to evoke an ideological response. But if a question stimulates evaluative comments which indirectly reveal the respondent's objectives, the chances of evoking ideological statements are reduced. Respondents are better able to provide details on personal experiences and, if well interviewed, will be more spontaneous than in discussing general matters. The more concrete the events elicited, the freer the analyst is to develop his categories of analysis; . . . (p. 110)

Remembrances of the more significant impressions and evaluations were further enhanced by the "critical incident technique" reported by Flanagan (1954). Through the use of an informant, a person's behavior is described by recounting a series of critical incidents performed by the subject (Borg & Gall, 1989). Herzberg (1976) found that respondents of critical incidents tend to relate what actually occurs rather than what they think "ought" to occur. By asking for remembrances of critical incidents, the mentor/protege respondents were more likely to recount specific, concrete events that shaped their perceptions and behaviors.

The interviewer also utilized follow-up questions and informative feedback. Follow-up questions or probes guided the exploration of an issue in the expression of the respondent. They were used to elicit detail or seek clarification. Feedback responses sustain the interpersonal rapport, retain the psychological equilibrium, and maintain the pace of the interview.

At the conclusion of the first three case studies, the researcher asked the participants if they had any documents, papers, or notations which illustrate themes or behaviors discussed. When none were offered, this procedure was abandoned.

### **Interview Closing**

The second interview included a recapitulation of the major features of the first conversation. The participant was asked to confirm, correct, or clarify the information recorded.

### **Questionnaire Administration**

The questionnaire was given to each respondent at the close of the final interview. The purpose and content of the questionnaire was briefly explained. A stamped, self-addressed envelope was provided. Respondents were asked to complete the written questionnaire sometime other than the same day, and preferably within the next week. Of the eighteen questionnaires distributed, thirteen were returned within one week, fifteen within one month, and the remaining three were not returned at all.

### **Management of Interview Data**

Within twenty-four hours following each interview, a summary of the event was written from memory and handwritten notes. These included impressions about the procedures used and the behaviors of respondent and interviewer. A description of the context was recorded, including: date, time, and location; description of the atmosphere and interpersonal

tone; and a description of any incidents or factors which might have influenced the transmission and collection of data.

Before the second interview, initial management of the data from the first interview was completed. This included: transcribing the tape recording; coding and preliminary analysis of themes; recording notations in the research journal relative to methodology, questioning strategy and/or content, and the recognition of emerging themes for further analysis; and revision of the data collection instruments. The followup interview was planned. Materials were stored in files awaiting further analysis.

### **Data Analysis Procedures**

Since there are numerous approaches for treating the data and preparing the final product, the important first step was to determine the purpose and outcome of the analysis process (Goetz & LeCompte, 1984; Patton, 1990). This study intended to investigate the nature of successful relationships between faculty mentors and student proteges on the ministerial campus. The major product was a descriptive theory that illuminated characteristics of these relationships.

To achieve this end, the analysis will gave rise to a theory grounded in the data, parsimonious of variables and formulation, illuminating of behavior, and generalizable to a wide range of situations (Glaser & Strauss, 1967). Rather than a narrative in which the explanation and understanding is left to the reader to discover, the study culminated in a descriptive theory arising from the data, enriched by the literature, and expressed by the thick description of telling quotations.

Theory generation was an inductive process in which tentative hypotheses concerning mentor/protege relationships were suggested and revised as data was collected and analyzed. Themes, typologies, and categories emerged from recurring patterns in the data. These categories and themes became the basis for a descriptive theory. In this sense, theory

generation occurred throughout the collection and analysis process. Glaser and Strauss describe this as the discovery of grounded theory:

"Joint collection, coding, and analysis of data is the underlying operation. The generation of theory, coupled with the notion of theory as process, requires that all three operations be done together as much as possible. They should blur and intertwine continually, from the beginning of an investigation to its end" (1967, p. 43).

Data analysis procedures included **analysis during data collection, within case analysis, and between case analysis.**

#### **Procedure: Analysis During Data Collection**

Data analysis began during the data collection process. Rather than collecting any or all data within the case setting, the investigator increasingly focused the inquiry upon data that were relevant to the questions of the study. Without ongoing analysis, the researcher would have compiled data which were "unfocused, repetitious, and overwhelming in the sheer volume of material that needs to be processed" (Merriam, 1988, p. 124).

The following recommendations of Bogdan and Biklen (1982) for analysis in the field were followed:

1. Force yourself to make decisions that narrow the study. . . .
2. Force yourself to make decisions concerning the type of study you want to accomplish. . . .
3. Develop analytic questions. . . .
4. Plan data collection sessions in light of what you find in previous observation. . . .
5. Write many "observer comments" about ideas you generate. . . .
6. Write memos to yourself about what you are learning. . . .
7. Try out ideas and themes on subjects. . . .
8. Begin exploring literature while you are on the field. . . .
9. Play with metaphors, analogies, and concepts. (pp. 146-153).

Throughout the data collection process, the data were examined for concepts and themes to describe the mentoring relationship, its role in each person's experience, and how the setting influenced its development. Between the first and second interviews, tentative hypotheses concerning the dimensions of the relationship were generated and tested in the



second interview session. The second interview further explored these notions, seeking fuller explication. The search for documentary data was guided by the respondent's statements. At the conclusion of each case study data collection, case histories were outlined to identify critical events and themes that suggested an explanation of the developmental nature of the relationship, as well as its impact on each participant. This preliminary analysis was not intended to bring synthesis and closure, but to surface tentative patterns and inconsistencies for later analysis.

Concurrent with and following the collection of information, the data were organized and stored in a "case study data base" (Yin, 1989, pp. 98-102). The purpose of the data base was to insure the security and accessibility of the data for both analysis and subsequent documentation. The investigator expected the data base to include audio tape recordings, transcriptions, interview field notes, memos, case study documents, questionnaires, and journal notes. The data were sorted, labeled, and prepared for convenient access during intensive analysis. This step strengthened the report's credibility.

#### **Procedure: Intensive Within Case Analysis**

The case study data base was subjected to a sequence of analytical operations: unitizing the data, forming categories, filling in patterns, developing tentative theory, and writing the case study vignette.

#### **Unitizing**

The data were scanned for "chunks of meaning" (Marshall, 1981, p. 397). These were phrases, sentences, paragraphs, or lists which contain one thought and which are of importance to explain the phenomenon (Lincoln & Guba, 1985). Each item was coded as to its source.

#### **Categories**

The data were sorted and grouped into categories or themes. This involved looking for recurring patterns in the data. Categories arose by intuitive assessment, labels suggested by

the data, or by descriptors found in the relevant literature (Patton, 1990; Merriam, 1988). The research questions, both primary and secondary, provided overall direction in the search for patterns and typologies and, thereby, served as the foundation for the emerging descriptive theory.

### **Filling in the Categories**

Once the basic patterns were defined, the data were searched for information that further described, clarified, or reinforced the initial material without being redundant (Guba & Lincoln, 1981). The categories were reviewed for overlap, overextension, or missing elements. Unanswered research questions were identified. Further data collection sought to explain or describe aspects of the relationships (Lincoln & Guba, 1985).

### **Developing Theory**

The goal of analysis is to formulate inferences and develop theory. Theory summarizes the information and offers a general explanation of the phenomenon (Merriam, 1989). In Borg and Gall's words, a theory is a "system for explaining a set of phenomena by specifying constructs and the laws that relate these constructs to each other" (1989, p. 25).

Theory building moved from the data to inferences about the data; from categories of behavior to explanations of behavior. Elements of theory gradually emerged as categories, descriptive properties of categories, and tentative hypotheses. This initial core provided a theoretical framework to guide the further collection of data and filling in of the categories. Eventually, the theory solidified:

In the sense that major modifications become fewer and fewer as the analyst compares the next incidents of a category to its properties. Later modifications were mainly on the order of clarifying the logic, taking out nonrelevant properties, integrating elaborating details of properties into the major outline of interrelated categories" (Glaser & Strauss, 1967, p. 110).

The final shape of the descriptive theory was arrived at by continuously recycling over the data until recurring themes were systematically grouped in the categories of explanation.

Staying grounded in the data insured that concepts and hypotheses were, in fact illustrative of the stories told.

### **Respondent Checks**

Several times during the data collection the study participants were asked to confirm the representations made of their statements. Attention was given to issues of primary importance to the development of the descriptive theory.

### **Procedure: Intensive Between Case Analysis**

Since each case was an instance, not a representative, of a class or population, the comparison of multiple cases is similar to the comparison of multiple experiments. Each case is the replication of an instance (Yen, 1989). An interpretation or explanation based on the data from several cases can be more compelling and, potentially, more applicable to a wide audience. Miles and Huberman (1984) observed:

The aim is to increase generalizability, reassuring oneself that the events and processes in one well-described setting are not wholly idiosyncratic. . . . Having multiple sites increases the scope of the study and, thereby, the degrees of freedom. By comparing sites or cases, one can establish the range of generality of a finding or explanation, and, at the same time, pin down the conditions under which that finding will occur. So there is potential for both greater explanatory power and greater generalizability than a single-case study can deliver." (p. 151)

Since the major product of this study was the generation of a descriptive theory of mentoring on the ministerial campus, cross-case analysis focused on the building of a substantive theory offering an integrated framework covering the multiple cases. The findings of individual case studies were synthesized according to the broad outlines of the basic research questions. Concepts were used to describe the interpersonal process that characterized the mentoring relationship. Further concepts were applied to explaining the intrapersonal experience of each participant. Finally, material from the studies answered the third research question regarding the contextual influence of the setting.

### **Confidence Establishing Procedures**

The researcher aimed to establish the reader's confidence in the trustworthiness and applicability of the findings. In keeping with the qualitative nature of the investigation, the appropriate criteria were **credibility**, **transferability**, and **dependability** (Lincoln & Guba, 1985).

#### **Credibility**

Credibility is concerned with the accurate and faithful representation of the participant's thinking. Similar to internal validity, credibility seeks evidence to support the reconstructions inferred from the data. The investigator utilized the techniques of prolonged engagement, persistent observation, triangulation of methods and sources, peer debriefing, and respondent checks to substantiate findings.

"Prolonged engagement" (Lincoln & Guba, 1985, p. 301) requires sufficient time in the context to learn the culture, establish respondent trust, and test for misinformation. The researcher brought over twelve years of contact with this setting to the investigation, including nearly daily contact during the prior six years. Additionally, the research design included repeated oral and written contact with the respondents. There was an intentional effort to build rapport and trust, and to minimize any misinformation through repeated member checks.

"Persistent observation" (Lincoln & Guba, 1985, p. 304) is the procedure of selectively focusing upon significant variables for intensive, detailed observation. The researcher began the data collection with specific themes and lines of inquiry in view, and proceeded to refine the collection according to responses of significance.

The technique of triangulation (Patton, 1990; Denzin, 1978; Miles & Huberman, 1984; Lincoln & Guba, 1985) is the criterion of confirming findings through multiple methods and sources. This approach makes the data collection less vulnerable to errors linked to a particular method or source. The study collected data through a field interview and written

questionnaire. Additionally, the collection insured the consistency of data through repeated interviews over time, public and private statements, and separate interviews with the two participants of the same mentoring dyad.

"Peer debriefing" (Lincoln & Guba, 1985, p. 308) provides the periodic examination of the investigator's procedures and analysis (methodological, legal, ethical, or substantive) for the purpose of surfacing aspects of the inquiry which may affect the credibility of the investigation. The researcher maintained active contact with several members of his committee throughout the data collection and analysis phase, the committee chair in particular.

Respondent checks (Lincoln & Guba, 1985) provide accountability to the primary stakeholders (i.e., case study participants) for the findings set forth by the investigator. Respondent checks occurred during data collection and at the close of intensive case analysis. Errors in fact, expression, or intent were minimized. The respondent provided an assessment of overall adequacy in addition to confirming individual data points.

### **Transferability**

Transferability is concerned with the extent to which the findings of one study can be applied to other situations (Lincoln & Guba, 1985). This criterion in a qualitative investigation recognizes that a case study may be generalized to a broader theory ("analytical generalization," Yin, 1989, p. 43-44) or to similar contexts ("naturalistic generalization," Stake, 1978, p. 6). The process of naturalistic generalization is arrived at "by recognizing similarities of objects and issues in and out of context and by sensing the natural co-variations of happenings" (p. 6). Transferability is dependent upon the degree of similarity between the two contexts as determined by the reader. It is up to the reader to assess the usefulness of the findings to new settings.

To improve the possibility of application to other settings, several procedures were employed. Information about the context and respondents enables others to have a base of

information appropriate to that judgment (Lincoln & Guba, 1985). Establishing the typical nature of the case enables others in the same class to make comparisons with their own situations (Goetz & LeCompte, 1984). The multi-site case study broadens the kinds of incidents and, thereby, widens the appeal.

### **Dependability**

Since qualitative inquiry investigates phenomena through human perception and description (i.e., a dynamic situation), reliability is concerned with the consistent and dependable nature of the procedures followed to arrive at the findings (Lincoln & Guba, 1985). Several procedures validated the dependable nature of the findings. Triangulation of collection methods and sources overcame the potential to err from relying on one source or methodology. The use of a single, experienced interviewer minimized the effects of different approaches or biases. Additionally, the creation and use of an audit trail provided extensive documentation of the procedures, materials, and processes of the entire study.

### **Summary of the Research Plan**

This study investigated the significant mentor/protege relationship as it functioned in protestant ministerial education. Three primary research questions were answered: (1) What are the essential characteristics of a mentor/protege relationship (i.e., interpersonal theme)? (2) How does each participant influence the course of a mentoring relationship (i.e., intrapersonal theme)? (3) How does the social setting influence the course of a mentoring relationship (contextual theme)? The conjunction of problem and method led to an exploratory, qualitative, multi-case study of mentor/protege relationships on the ministerial campus.

Subjects were students and faculty involved in mentoring relationships at one of three Protestant seminaries in the Portland, Oregon, metropolitan area during the 1992-93 academic year. Faculty mentors were selected on the basis of their reputation for mentoring, as perceived by campus administrators. Student proteges were recommended by their respective

faculty mentors. Each case study comprised a faculty mentor and a student protege in a nurturing relationship.

Data were collected through a sequence of open-ended interviews, a written questionnaire, and documentary analysis of written notes, correspondence, or other materials as available. The interview was conducted with a general interview guide, and data were collected through electronic recordings and handwritten notes. The questionnaire given after the final interview was a private, written collection device.

Data analysis and tentative theory building occurred throughout data collection. Each case was analyzed for recurring patterns and themes. Theory was formed as inferences described and explained the observed behavior. Through between case analysis, a unified descriptive theory offered one explanation for significant mentoring relationships on the ministerial campus.

## CHAPTER 4

### INTERPERSONAL DIMENSIONS OF MENTORING

It is that personal commitment. Both in the academic stuff we do together and, as well, the personal issues and sharing in those. There is just a deeper level of sharing of personal needs. And dreams, as well as our struggles and frustrations, and doubts, and hurts. That really builds a much deeper bond as you share those kind of things on a regular basis. You might with somebody else only once or twice do that. A particular area of concern, or share a prayer request. You appreciate their support. But there is just a commitment here, on an ongoing basis, to do that.

The first primary research question explores the essential characteristics of the mentor/protege relationship on the ministerial campus. It seeks to understand the formation, development, activities, qualities, and functions of this developmental bond between student and faculty member. The emphasis of this chapter lies on the inter-personal--the "between persons"--dimensions of the relationship.

How did they meet? How did the mentor/protege relationship form? What role did each play in the initiation and management of the relationship? How did the relationship change over time? Were there distinct phases or stages? Were there qualities which defined each of these phases? These questions will be addressed in the first section which describes the **formation of the relationship**. Interpersonal dimensions addressed in this section provide structure and shape to the mentoring relationship.

What activities did they do with or for each other? As they describe their relationship, which qualities were frequently mentioned? How did the relationship enhance the achievement of significant personal ends--such as academic, psychosocial, faith, and vocational development? These questions will be addressed in the second section which describes the **functions of the relationship**. Interpersonal dimensions explored in this section provide meaning and value to the relationship.



### **Formation of the Relationship**

The mentoring relationship was shaped by an evolutionary dynamic. They met; formed an acquaintance; became known and valued; came to regard the other as worthy of trust and confidence; committed themselves to mutual learning; and deferred to each other as a colleague and associate in a common profession. From the retrospective accounts of students and faculty it has been possible to identify both a developmental pattern to the relationship, and the conditions which influenced the progression of the relationship from one stage to the next.

### **Stages of the Relationship**

The study identified five predictable, sequential stages of the mentoring relationship: **awareness**, the time when they met and became known to each other; **appreciation**, when they came to respect and value qualities of the other; **acceptance**, when they affirmed their confidence and trust in the other; **accountability**, when they committed themselves to utilizing the other to affect change; and **association**, the time when the intense learning was replaced by an enduring perspective of collegial partnership based on mutual values, interests, and experiences. Each stage was marked by distinguishing characteristics of activity and meaning. Additionally, each stage contributed a distinctive quality essential for progression to the next phase of the mentoring relationship.

In order to understand these stages within the flow of a relationship in flux, two cases illustrate an entire relationship from the initial meeting to graduation. In the subsequent pages, each stage of the mentoring relationship is described and illustrated. The multiple examples illustrate both the common elements across cases, and the variations between cases due to differences in educational status, prior history, developmental processes (e.g., academic, psychosocial, faith, vocational), and affective experiences.

**Table 6. Sequential Stages of Mentor/Protege Relationships**

1. Awareness
2. Appreciation
3. Acceptance
4. Accountability
5. Association

**Case One**

Frank and Terry met informally through acquaintances in the cafeteria. They were aware of each other by reputation, but were not in class together until Terry's second year. Frank was looking for a student to work as his graduate assistant. Terry was known as an exceptional student who had career objectives allied closely to that of Frank's. Terry knew that Frank was a demanding teacher, but also very student-oriented. After class one day, Frank asked Terry if he would be interested in working the coming year as a graduate assistant with him. Terry was immediately excited, and agreed. Frank had in mind a work relationship (i.e., of roles) that would grow into a personal relationship (i.e., of friends) over the course of the next year.

They began to meet twice a week to learn the details of Terry's responsibilities as a graduate fellow. Simultaneously, Terry relocated his church ministry to work alongside of Frank in teaching an adult class. A short while later, the two began a weekly time of racquetball. During their weekly appointments, Frank began to reveal some of the difficult issues that he was wrestling through, including his doubts and fears. By doing this Frank was treating Terry as a close friend even before they really were. Concurrently, Frank invited Terry to talk about issues that were important and challenging for him. As Frank responded

with respect and understanding, Terry learned that Frank was trustworthy. Frank's example established a friendship of confidentiality, mutuality, understanding, empathy, and support. They would always conclude their weekly times with personal prayer with and for each other.

Their weekly discussions ranged broadly to issues of importance to either of them. They talked about and critiqued teaching sessions; they considered methods and approaches for pastoral ministry; and they explored concerns and situations where their beliefs and values rubbed with the everyday events of life.

As they reached the point of Terry's graduation, they both felt they were colleagues in a common ministry. Friendship was at the heart of their relationship. Each was better prepared for the challenges of ministry, career, and living.

### **Case Two**

David's first exposure to Ted was when he walked into his class at the beginning of his second year of studies. He immediately was drawn to him: warm, gregarious, affirming, humorous. The other thing he noticed was the practical wisdom of Ted--he knew so much about the "nuts and bolts" of doing effective ministry.

Several opportunities came along when they were together one-on-one. Ted provided academic advising when David was required to plan his study load for the year. When David was in doubt about a church ministries' issue, he sought the counsel of Ted. David again turned to Ted when he explored the possibility of a denominational change.

Towards the end of that first year, an issue in David's personal life became overwhelming to him--"like my whole life was hanging in the balance." Ted listened and gave strong reassurance and support. "Ted was 100% behind me. He understood, and strongly affirmed that I would make it through the struggle." From that point onward, David began to frequent Ted's office more and more to share whatever doubts, hopes, questions, and achieve-

ments that came to him. "Ted was in my corner, really wanting to help me succeed in whatever I was doing."

The relationship became more of a friendship as they spent time together talking about things other than academics. When David was in Ted's office, he felt that Ted was inviting him to be there and glad he came. As David came back again and again, their conversation expanded to family interests, goals and dreams for the future, concerns about ministry placement, and leisure time pursuits. Their relationship was very much a mutual one: both at ease with relating things personally important, and finding the other listening, understanding, and sharing the feelings. They were "kindred spirits."

The relationship changed again when Ted offered David the opportunity to participate in a voluntary project on spiritual formation. They identified several issues of concern, and Ted provided suggestions and accountability for David's practice. The weeks that followed were exciting as fresh insights and new convictions formed within David. Ted, likewise, was stimulated by this vigorous time of reflection and reassessment.

Graduation meant a loss of their academic roles, but a continuation of their friendship. They felt of each other as a friend and comrade. They made plans to continue the spiritual accountability as David moved into his first senior pastorate. Both felt greatly enriched by their relationship.

### **Stage One: Awareness**

The opening stage began when the two parties encountered each other through first-hand contact. They became persons with identifying labels and characteristics: faculty/student, teacher/learner, advisor/advisee, supervisor/supervisee. They began the process of "becoming known" to the other: academic status, personal characteristics, ambitions, career dreams, life history, openness to a nurturing relationship.

Recollections of this initial stage usually contain accounts of faculty and students being together out of the expectations of school-related responsibilities: course assignments, practicum obligations, registration duties, student extra-curricular activities. Their roles formed a pattern of interaction and, through that discourse, they became known to each other.

One striking discovery in this study was a prevailing pattern of initiative shown by these nurturing faculty members. Typically, these faculty members utilized a combination of methods to know their students and to become known by students. These would often take the form of group activities: weekly lunchtime roundtable discussions for students in the department; socializing events for new and returning students, with extended time for individual interaction; open house in the professor's home for all advisees and spouses; recreational and sports activities--as participants and spectators. These same faculty also displayed a significant effort to make a meaningful personal connection with as many students as possible within their department or sphere of activities.

The distinctive product of the awareness stage was knowledge--specific, first-hand, and personal. Each became familiar with the prominent and significant traits of the other.

*(Note: In the following quotations, names and identifying details have been altered to insure the confidentiality of the respondents.)*

I try to initiate personal conversation-type of things with all the students. I have a goal to have all of them over to my house during the course of the term. I invite them to make appointments. They catch me before and after class, though that is more limited.

I make a lot of contact with students before and after class, in hallways and such. I ask how they are, touch them on the arm or shoulder. There is a lot of situational initiation that I do. Out of that, there develops an initial confidence and an initial sense of "this person is trying to connect." And then, out of that, we initiate more in terms of conversations.

My teaching style is one of concern for the students. I try to be student focused, rather than simply subject focussed. I see it as a creative tension between those two. I do not proceed through the material regardless of where the students are with their questions. . . . Basically, I touch the lives of my

students by how I treat each of them--showing care, concern, and dialogue with them. . . . I look at them. I inquire how they are. My door is open.

My philosophy of teaching is always relationship based. I just cannot go into a room full of strangers and lecture to them. I feel that I really need to get to know the students as well as possible with some kind of relationship beyond lecture-student. . . . I try to encourage the students to be on a first name basis with me. My door is open, not just as a symbol, but as a reality that they can come in and see me whenever I am here. . . . When I go into the cafeteria for lunch, I make it a priority to eat with the students.

I start out, usually, my initial question is, "Tell me what you want me to know about you. Who are you? Where are you from?" And, quite often then, I will ask beginning questions about church relationship, family. "What kind of family are you from?" And usually I say, "Give me a thirty-second biography," realizing that it always grows longer. When they mention they went to college, I ask, "What was your major? How was that? Was it a good experience?" That kind of general stuff. And later, I may ask more, I mean later when I see them around campus, when I have them in class, then I ask more, "You don't have to tell me, but, how did you feel when your dad left? What age were you? How has that colored your feeling about your father? Has that intruded into your relationship with God as your Father?" I might ask things like that, not initially. But, later on, when there is some context out of which to talk.

### **Stage Two: Appreciation**

The second stage of the relationship opened when the participants began take notice of remarkable and attractive qualities of the other. Through what was behaviorally observed, they surmised qualities of character, judgment, skill, attitude, or knowledge. They became individuals of merit, examples of excellence, models for imitation.

Two factors came into play. The student or faculty member began to observe the other with personal interest, greater concentration, and enhanced memory. Additionally, one began to value these qualities in the other. They "a-ppreciated" in worth, rather than "de-preciated in worth. In the eye of the beholder, the professor or student became highly valued for their observed qualities.

The most significant outcome of the appreciation stage was the development of respect. Respect signified a favorable opinion based on worth, joined with a feeling of

deference, esteem, and regard. It sprang from a conviction of excellence and superiority, and was joined with a feeling of interest in and attraction toward to the other individual. There was clearly a sense of cordial and warm friendliness that attracted one individual to the other:

Just in class and out of class, I just really began to respect him in two ways that were important to me. First, as an educator. I could see that he was an effective teacher and the kind of teacher I wanted to be. Because I wanted to reach people and change lives, I just don't want to dump knowledge on people. And, so he certainly exemplifies that, so that I felt was really neat. The other thing, that as I got to know him, I knew him as a very godly man. You know, it was funny because when we first met, Daniel was very dignified and very business like, you know, so I didn't see that dimension initially. But as I got to know him, I found it. And that was important to me, too.

We all went to the conference together. I loved her stories. That was the first that I really saw her sense of humor. She has the most incredible sense of humor. She is real dry at times. But there were so many times that I knew exactly what she was talking about. . . . I saw a different side of her. I think that is when I really saw her as a person and not just a faculty member. . . . Here she was in all her glory, you know, and showing a lot of God's glory in just everything she said. I really enjoyed it a lot! I think after that night, I started seeing her, talking to her more, when I would go in and see her. You know, making more times to go in and see her. Increasing the frequency.

I think that I just found I had an affinity for him and he was someone that was easy to talk to and I just appreciated his thinking. He is a real deep thinker. . . . I just learned that about him and now I know when he talks, I just listen. So, he has helped me to develop my listening skills.

Being thrown into this situation, I think Marv's approach to it was probably what turned me around on that. . . . I feared judgment. . . . But Marv's approach allowed us to have permission to not share any deeper than we felt comfortable sharing at the time. . . . The other thing was Marv's transparency. He did not come across as "I'm the spiritual leader here and I'm going to get you guys lined out." He was very, very much "we are on a co-relationship basis, we're on a very flat floor. I am going to be risking with you guys." He modeled acceptance and humility. Very much humility, which I think is key.

My desire was for it to get very personal, because I respected Dr. Peters immensely, and still do. So, I was very open with him in that way. . . . That it would be more than just a classroom. Because I knew that I respected him academically, in a classroom setting, and the more I knew him, the more I felt I respected him just even as a person. So you want to glean from a person like that.

### **Stage Three: Acceptance**

The relationship moved into the third stage when a participant began to affirm the other's personal "stuff"--feelings, opinions, abilities, inabilities, hopes, doubts--without condemnation or denial. Whatever a person let be made known, the other received with understanding, respect, and empathy.

There were several very important dynamics in this stage of the relationship. For the person giving acceptance, there was an underlying commitment to the relationship and the person. Regardless of what was said or done, the other person was valued. The commitment was to walk through whatever came, so that the other was supported and helped along the way in life. This commitment was maintained as one's act of integrity towards the other: "You can count on me. I will seek to understand, respect, and support you through your life experiences."

For the person receiving acceptance, there was a realization of trust. Trust in the individual, and trust in the relationship. Whatever was shared would be held in confidence. The other person was now regarded as a trustworthy friend, one who would be faithful to handle this private knowledge with the highest sense of moral good. One was assured that the other would not fail. The primary outcome of the acceptance stage was trust.

From the amount of response given to this issue, it was clear that acceptance and trust were very significant aspects of the mentoring relationships:

I think the most significant thing, in that respect, is the fact that from the outset he displayed confidence and trust in me. In other words, he said, by his actions and by his relationship to me even from the outset very initially . . . "I accept you. I trust you. I believe in you. You are going to have to prove me wrong if you are not those things that I believe about you." That is a powerful, powerful force. Because, obviously like everyone else, I've had a lot of people come at me hesitantly, negatively, got-to-earn-my-trust. You've got to earn this. You've got to earn that. And, Marv operates the way God operates. . . You know, "You're mine. I love you. I accept you. I believe in you. I trust you. Now, let's roll." So, that is very, very significant thing to me. . . And, those types of things, when they set into your mind a little bit,



give you a high level of confidence and trust immediately. Before there is any performance, either direction. Just a relationship quickly developing.

I was thinking about this trust thing. When I was really in trouble last fall, I needed to talk to her. Some of the areas that I was bringing up to talk to her about was, like, "Do I talk to her about this or not?" But, she was open and non-judgmental. She was not saying something was right or wrong. She was not critical. She was just open. She shared something from her own life. So it was like, I was in a desperate situation, desperate need, and I had to trust somebody. Then I said one little thing to her, which didn't say very much. Then she opened up and shared something more with me. This allowed me to trust her more. Then I could tell her more and more. I think that made a real big difference.

I think for us, as could be a general principle, when you share something, like I would look at him and what he is doing with it. I look at body language: Did he look at me, but not really hear it? Or, is he hearing it, seeing me, and feeling what I am feeling? . . . I would offer a small piece of something that I would think is somewhat okay for maybe others to know that he doesn't yet know about me, and I would watch his reaction to that. By his positive reaction, that prompted me to give him a little more and he would have that same reaction of feeling and hearing. When I ached, he ached. What I saw that in him, I began to emulate that back to him when he would share things.

It was only as I felt I could trust her, and that came by the process of the spiritual friend relationship, that is we could be open to each other, we could be free to express ourselves. We wouldn't betray each other. It took weeks, months to this. A trust in the other person. So that the other person was safe to be able to share positive or negative things. And, until you get to know a person, know them well, you will never feel safe, or be able to share those kind of things.

The essential characteristic has been trust. We have committed ourselves to be honest and truthful and could do this because we are committed to trust in the relationship. Each knows that the other will not betray the other and seeks the other's highest good. It is love in the truest sense. We would not do anything which would knowingly harm or hurt the other.

That always happens in a relationship when you know each other and share things and then they end up staying with the person. They are not used against you or they are not shared in the wrong place or the wrong way. That will develop when you know somebody better and trust is kept. Then you learn to trust each other.

Frank has consistently given me positive feedback and assurances of his friendship and support. He has treated the things that I share in confidence and treated me as important. He has asked questions about myself. He has been genuinely interested in what I had to share.

From my side, initially, part of it was just inviting him to reveal himself. Personal issues, feelings, and such. And then to treat those with respect. Being very careful not to violate his stuff, either by criticizing or taking too lightly--you know, just normal kinds of things in developing a friendship. The other side of it was revealing my own stuff, and being transparent about difficult issues that I was wrestling through, fears, anger, and just that personal candor. Which says, "He trusts me." Because I am sharing stuff that I only share with close friends. So, I began treating him as a close friend even before we really were.

Through reading her essays and by spending much time together I came to the conclusion that this was a person of great worth, of great promise for the future, and came to believe that I had been blessed with a tremendous privilege of influencing such a person . . . So I made a commitment to her to trust her implicitly, be reliable and trustworthy for her, and never to abandon or shrink back from a life-long commitment to her--whatever she says or does will not change my care and concern for her.

I think that you earn the right to be trusted. There are just a series of things you go through and you have experiences together. Most of us will tend to reveal a little bit, lay it out there and see what happens. If that is accepted, then I'll tell a little more. I'm not going to give you my whole heart, because you might really butcher it. I'll give you a little piece. Then, if it is safe, I'll give you a little more. So I think it is a process of being together, working together, praying together, talking together, and increasingly sharing more things.

#### **Stage Four: Accountability**

During the fourth stage of the relationship, one participant began actively using the other to facilitate the acquisition of a new behavioral pattern or competency. Accountability took place when one welcomed the assistance of the other in achieving an objective or standard, or when one held the other responsible for the behaviors necessary for that goal. Accountability is a voluntary condition, dependent on the agreement of both parties, and focused on maintaining one's responsibilities for attitude and conduct.

The retrospective accounts revealed several characteristics of this mentoring stage. Accountability required personal commitment--the intent and willingness to help the other and to receive help from the other. Whether verbalized or unspoken, mutual or uni-directional,

both parties acknowledged this dimension in their relationship and begin to initiate behaviors fitting with this decision:

I really needed this and was starving for that kind of concern--that sense of tough love that is willing to accept you where you are at, but is going to try to prod you to become better. And, that's the kind of thing he does for me.

I don't think we did verbalize it much. . . . But now the relationship has grown where the freedom of accountability is there and permission is given in both instances. I don't think that it has ever been verbalized.

It's not like she said, "Well, now I am going to hold you accountable to this." What she does do is periodically say, "Well, how's this going?" Then I'll respond by, "Oh, let me tell you what's happened!" She informally holds me accountable.

However, I felt that Dr. Griffiths was more of an accountability kind of person. I think that made a difference. Because Dr. Griffith would ask me, point blank, "How's it going in that area?"

I know that if he sees anything in me, and he is in a position to observe, both on campus and at church, he is in a position to observe, if he sees anything in me, it would be addressed. I feel like I, also, have perfect freedom to address anything that I see in his life or ministry that doesn't add up, or could need help. Were I think he is thinking wrong, or not considering everything.

If we're not accountable to people in different areas of our lives, then where's our growth? I think it would be very easy if we didn't set goals and weren't accountable to those goals to somebody. It would be very easy to slide into taking one day after another. Setting goals and having somebody holding you accountable to those goals is really good. And not only goals, but also personal growth and development.

The commitment for accountability was expressed through a host of enabling acts: empathetic listening, valuative feedback, supportive affirmation, wise counsel, and modeling behaviors. Sometimes this took the form of asking questions which brought heretofore neglected or overlooked issues or principles to bear upon the circumstance.

Personal commitment in a mentoring relationship was compared to the notion of "investment": the intentional exposure of one's resources (e.g., time, effort, knowledge, skills, encouragement) at risk with the expectation and hope of a significant return in the future.

Faculty mentors invested their own resources, personal and professional, in the hope of developing their student protege's resources, personal and professional, over time.

I knew that I wanted something, and I've wanted it for years, . . . That is someone who is willing to invest in me as a person to help me get where I am going. I had always experienced this, "You're good." We'll pat you on your head and tell you are good. "Go for it, and we'll get out of your way!" But, I have always had to do it all by myself, with little sincere support. . . But to have someone invest in me was a delight.

I feel that Dr. Griffith makes an investment. . . . Dr. Griffith is working with me on my life-related tasks. . . (He) is saying that life flows into ministry.

While "investment" may be limited to professional tasks, these participants described their mentors as committed to them as entire persons. Faculty mentors invested in a friendship; in the formation of character; in the development of convictions, values, and attitudes; in the long-term development of effective ministers:

(He) invested in who I am and who I will become. He invested in me as a person. He was concerned about my life.

The mentorings that I am thinking about is a whole person kind of thing, where I am working in values, problems, spiritual and personal development, as well as ministry skills.

What I think we are doing here involves the whole person. We are not just a trade school. We are not just cramming skills. But a professional school. Where skills, yes. Knowledge, by all means. But attitudes as well. What they are is as important as what they do.

Accountability brought shared responsibility. One was responsible for initiating instructive and supportive acts; the other was responsible for receiving and assimilating this activity:

We accept the responsibility. There is a commitment there on each other's part to help each other grow and to check each other out in certain areas. And to give feedback. Even when it hurts, or if it isn't. Both positive and negative. Most of ours has been positive. But definitely there are areas where we can work on the other too.

The distinctive outcome of accountability was teachableness--the characteristic of utilizing another to affect personal change. Accountability bred willingness and capability to accept the reckoning of another as the scorekeeper for life change.

### **Stage Five: Association**

The fifth and final stage of the relationship began when the intensive learning gave way to an enduring pattern of collegial association and comradeship. This commonly occurred when the formal roles of the academic environment were replaced by the informal roles of ministerial association.

While association began early in the relationship on campus, it became the primary dimension after graduation. With the shift to low accessibility (through correspondence and telephone), the opportunity for immediate and extensive accountability was lost. The emphasis shifted to functions where immediacy and observation were not required:

I think that is what we have now, even before I graduate. We have a comradeship, a friendship. I still will use him as a resource person in terms of my own struggles, pastoral responsibilities. I would anticipate getting on the phone from time to time. Issues I am facing where I just don't have anywhere else to turn. But I would envision myself staying in contact with him, no matter where I go, whatever ministry I am in. And, using him as a resource for my own ministry.

I am sure it will continue to develop in some ways. It will change, of course. I really desire to maintain that relationship. Frank does too. . . . I am sure that it is going to be primarily through letters and through some phone calls. . . . I think we have a real similar heart for ministry. I think that will continue . . . our commitment to each other as friends and our shared commitment to ministry--the kind of ministry that we are doing. . . . I think Frank has been a real model for the kind of relationship I want to have with my students. So, I think we have a good foundation for an ongoing friendship. I think it will become more of a peer relationship. . . . It is going to be hard for both of us to separate because we have enjoyed getting together so much.

I believe the colleague aspect will continue. . . . Somehow or some way, I'll be able to lean on him for questions. . . . Once in a while I will call him up with either some tear jerker or some real trouble spot in ministry or personally, and say "I just don't get it, or, how can I work with this?" Those kind of things. I think he will be still a consultant for me. So, I see that as a collegial

relationship and a friend relationship. . . . When I finally get decent at golf, we can go out and play!

The most prominent outcome of the association stage was formation of a collegial attitude. Faculty and student completed the transformation of their relationship from teacher and pupil to comrade and co-worker. As far as their mind's eye could see, their relationship would continue as co-laborers in a shared vocation.

### **Conditions Which Shaped the Relationship**

Nurturing relationships between faculty and students did not arise in a vacuum. They formed in response to a mix of conditions present in the interpersonal setting. Three conditions were identified by the respondents: **psychological readiness, educational opportunity, and faculty initiative.**

#### **Psychological Readiness**

Some participants entered the social context with a favorable disposition towards nurturing relationships. A positive predilection, when present, was cognitively rehearsed and within the memory of one prior to forming the relationship.

I knew that I wanted something. And I've wanted it for years, . . . That is someone who is willing to invest in me as a person to help get me where I am going.

I think that I had that need for quite a while. . . . It wasn't something that I was looking to find right now, but a definite desire and need. . . . So, there was a need there, though I didn't exactly know what I was looking for. But I knew I needed something more. So it was very welcome when it came.

I've been looking for somebody that I could share with. I grew up in a family of boys and that's been a long time ago. I've been wanting somebody to share with ever since then. . . . I was seeking for something that I found in him, in that relationship.

I said to him specifically, "I really want to be mentored. Is that something you are open to doing?"

Others entered the social context with an undecided or negative orientation. Before the one-to-one nurturing became established, a change of mental disposition was experienced.

I've always been kind of "stand-offish" about a small accountability group or one-on-one. I don't know whether it is my background or what, but I kind of viewed that as kind of a mushy or unnecessary relationship. Something that I was not comfortable with, confidence wise. I just wasn't comfortable with it. . . . Being thrown into this situation, I think Marv's approach to it was probably what turned me around on that.

### **Educational Opportunity**

Mentoring relationships had their start and early formation within the structures of existing educational activities. It was common for the two parties to meet through classes, new student events, advising conferences, practicum supervision, or informal social occasions on the campus of the seminary. Beyond an initial acquaintance, educationally-sponsored activities and roles provided the structure for being together, and affected the frequency and quality of interaction. The school provided the point of access whereby the relationship was formed:

It kind of began, I guess, with the fact that I was his advisor. But during the times he talked about programs and other things, were the times when he got to ask me these questions. After a while, he got to calling me "coach."

But mostly he is in my internship, and so he is a supervisor in that. That's where I got to know a lot about him, and where he is at, and what he is going through.

I have known of him, and his reputation, for some time. . . . But, where I really got to know him was in classes and here on campus. That is where the relationship developed.

I always was in the habit of having to come to him and ask questions before class. Because we were going to be quizzed or whatever it was, I didn't know some parsing or I didn't understand something. That was always a very hurried encounter immediately before class.

We had a required meeting of an hour per week. We did actually more than that by meeting very early on a Tuesday morning. The terms of the internship required that we meet weekly.

I think that the first time that I began to get to know him as a professor was my second year, when I was taking a class from him, . . . That's the first time ever that we began to have interaction. At that time, that was the year he became a full time faculty, so he assumed the role of my academic advisor as

well. I actually looked forward to and enjoyed going to see him and really felt kind of a kindred spirit. That's kind of how things got started.

We started out by meeting twice a week for one hour to do the graduate assistantship stuff, grading papers and doing different assignments that he had for me to do. And then an hour of personal sharing and prayer. That later became one hour a week because of his intense schedule. We would combine both of those things, but as I got to know the job better, I didn't need much training and knew basically what to do. So, we would spend more of that time by doing personal sharing and prayer. And maybe twenty minutes of it would be geared to my responsibilities as a graduate assistant.

The discipline of official internship requirements forced us to be disciplined in our weekly meeting times. And while we did not meet just to satisfy requirements of the program, this discipline did keep us from skipping meetings and thus we invested the time needed to build a good relationship.

Most important for the eventual mentoring bond, educational activities provided the on-going and time-intensive context in which the participants became acquainted and learned to appreciate the other. It appears unlikely that the relationships would have ever moved beyond initial familiarity and awareness without the repeated interaction required by the educational context. Access, provided through educational opportunities, was an essential condition for the relationship to form and become established.

### **Faculty Initiative**

While both participants sensed their readiness and availability for a mentoring relationship, the faculty member provided the crucial impetus that moved the relationship from one phase to the next. Though the rationale remains partially unknown, evidence from this study suggests that students assumed a subservient position to the perceived power and competence of the faculty member. Position, education, experience, and age were all mentioned. At the outset, in particular, faculty roles had a pervasive influence on student attitudes toward the relationship. As faculty initiated new levels of mutual acceptance, trust, vulnerability, commitment, and support, then the relationship transcended and transformed their respective roles.



I think the majority of the time it has got to be the faculty member who takes the initiative to build the environment for the friendship to develop. Rather than the student.

George was an unusual fellow. He was very gifted and very open in the relationship. I would not say it was that way immediately. Cause I think he was a little in awe, you know, like "My seminary professor is wanting to be my friend. Wow, that blows my mind. I don't know how to understand that!" Then, when I shared struggles or difficulties that I have or have had, he tended to open up, as people do.

He, existentially, has tremendous power. All the social power and authority in this relationship. . . He is older than I am. He is more educated than I am. He has more money than I have. He has a social position such that he is my teacher and my boss. The relationship transforms and informs that.

Faculty mentors created an interpersonal environment where the student felt valued; where the faculty member modeled self-disclosure, non-judgmental interest, and support; and where the student was given generous opportunities to become personally acquainted with the faculty.

Frequently, the students were surprised to find such friendship offered.

The students are always amazed when I show up with my family for class activities. They say it over and over again, "You are sharing your life with me, not just teaching us stuff in your notebooks." Because that is the way I want to live my life. . . . This is part of my life, not just my profession. I think the majority of the time it has got to be the faculty member who takes the initiative to build the environment for the friendship to develop. Rather than the student.

When I first approached him, we didn't have a relationship. He had never been in any of my classes. I knew who he was and he knew who I was, that was about the extent of it. So, I decided that he was guy I totally wanted to invest in because he was such an outstanding fellow. I just asked him to come by and talk, and I inquired about his stuff. In that process I began opening myself up to him and initiating trust to him. I think that works from my side. He was astounded that I really did see him as a partner in ministry and potential friend. Once he got over the shock of this sort of thing and figured out that I was genuine and not just jerking him around, he responded really, really well. And we've been very, very close friends as a result of that. But the initiation came from my side, in respect for him, interest in him, and a genuine care, more than just factual kind of stuff, trying to get down to personal and spiritual kinds of things.

In some instances, the students recognized the priority of faculty initiative.

It has got to start with the professors. Students can't handle that. They don't have the background. They don't have the position. They don't have the knowledge. They don't have the expectation. They just don't know what can happen to them. The staff does, or should. So, it has to be initiated by the staff.

### **Functions of the Relationship**

Each mentoring relationship held value to its participants. It meant something-- something very valuable and beneficial. Meaning was contained in their shared activities, qualities of interaction, and in the developmental outcomes which result.

Three items were reported in this section. **Mentoring activities** identify the range of shared experiences reported by the participants. **Mentoring qualities** name the characteristic patterns of interaction. **Mentoring functions** identify the activities or services provided by the faculty mentor as a benefit to the student protege. These three aspects infused the relationship with vitality, purposefulness, and utility.

### **Mentoring Activities**

While each relationship contained a distinctive mix of shared experiences, it is possible to summarize the diversity of activities across the pairs. In Table 7, the activities are arrayed by their primary contribution to either academic, psychosocial, faith, or vocational development.

**Table 7. Varieties of Nurturing Activities Reported Within Mentor/Protege Relationships**

<ul style="list-style-type: none"> <li>&gt; Academic Functions               <ol style="list-style-type: none"> <li>1. Academic advisement</li> <li>2. Assistance with course assignments</li> <li>3. Assistance with practicum assignments</li> <li>4. Involvement in student life and concerns</li> <li>5. Exploration of new concepts, skills, attitudes</li> <li>6. Assistance with student research (e.g., thesis)</li> <li>7. Collaboration on mentor's research</li> <li>8. Shared research and writing projects</li> <li>9. Teaching fellow/graduate assistant duties</li> </ol> </li> <li>&gt; Psychosocial Functions               <ol style="list-style-type: none"> <li>1. Discussion of life history</li> <li>2. Exploration of gifts, calling, abilities</li> <li>3. Consideration of personal dreams, struggles, doubts, hurts</li> <li>4. Guidance with personal concerns</li> <li>5. Support during personal crises</li> <li>6. Companionship in social activities</li> <li>7. Companionship in recreational activities</li> <li>8. Assistance with household projects</li> </ol> </li> <li>&gt; Faith Functions               <ol style="list-style-type: none"> <li>1. Shared prayer times</li> <li>2. Shared devotional studies</li> <li>3. Accountability on spiritual disciplines</li> <li>4. Discussion on spiritual questions</li> <li>5. Spiritual friendship</li> <li>6. Spiritual care team</li> <li>7. Spiritual direction</li> <li>8. Accountability on faith-in-life</li> <li>9. Faith exploration and development</li> </ol> </li> <li>&gt; Vocational Functions               <ol style="list-style-type: none"> <li>1. Career planning</li> <li>2. Placement advisement</li> <li>3. Placement process assistance</li> <li>4. Shared ministry activities</li> <li>5. Consultation on current ministry</li> <li>6. Consultation on future ministry</li> <li>7. Feedback on ministry skills</li> <li>8. Demonstration of skills and practices</li> </ol> </li> </ul>
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### Mentoring Qualities

Each relationship was likewise marked by a distinctive blend of qualities which characterized their interactions. Drawn from the retrospective accounts, the features summarized here represented the most commonly reported patterns or characteristics in the mentoring pairs. These were the qualities of importance to the participants in this study.

**Table 8. Frequently Reported Qualities of Mentor/Protege Relationships**

> Accessible
> Open
> Mutual
> Intimate
> Empathic
> Friendship-Based
> Multidimensional

### Accessible

Students frequently noted the accessibility of their faculty mentor. This included spatial access--when one was able to see and talk with their faculty mentor; relational access--when the faculty member conveyed his/her availability and invitation to form a more comprehensive and intensive relationship; and temporal access--when the faculty mentor provided extended periods of time for relationship building. These faculty mentors were described as being available and approachable by their students:

One of the things that he does is that he really has an open door policy. He leaves his door open, unless he is meeting with somebody. He really likes to take time for people. When I went into his office last year, I felt like I was going into the "pastor's office." I felt like he was inviting me in and he was

warm. He shut the door and he spent time with me. Other professors have done that, but he was so inviting and I think that was the difference.

This last fall I had a personal crisis in terms of where I attend church. He was someone who was available to talk to and I did. My resources felt very overwhelmed. He seemed approachable. We talked. That's where we really got to meet each other on a personal level.

I'd drop by his office. He's an available person to me. He's a good listener. He's there and aware. . . . He has been available, and that is largely a big part of the process. His availability to me has been good.

I went upstairs now to have her sign a paper. And the note on the door says, "I invite you to call me at my home." And the home phone number is given. . . . It's that type of attitude that really makes you want to call. . . . I try to respect the home/school boundary. And, she doesn't draw the boundary. She has often said, "Call me at home. Here is my home phone" . . . That is just a very warm characteristic to have.

Time was frequently mentioned as essential for building a comprehensive and intensive relationship. Time was necessary to form and process the many varied interactions that arose. Time was a necessary characteristic that contributed, in turn, to the development of other characteristics.

We would spend long periods of time just talking, getting to know each other. We spent an hour and a half one day just talking about his son and the things he was going through. . . . That very first week we did almost nothing but talked during the free time that we had. And, it was very crucial in the development of the relationship.

The greatest changes took place as we spent more time together. More time together equals more change. The change, though, was gradual.

We spent time together. That means lunch time, ministry time, and class or teaching time.

It just sort of evolved into the fact that it was a three hour meeting. Apparently he needs me because he keeps talking about things, and asking me questions, so I guess I'll do it. I don't think it was an official, "We'll put three hours in a week, in addition to class." It just happened. Of course, some times he had to leave early for whatever reason and we would abbreviate it. For the most part, it was a three hour meeting.

## Open

A recurring theme of mentoring pairs was the openness to talk about personal matters. A number spoke of this as "vulnerability" or "transparency" in the presence of the other. Faculty displayed this quality first by their candid remarks on issues and concerns of present challenge and growth. Students were invited to follow at their own pace and comfort level. Together, they fashioned a shared commitment to be unbiased and honest in conveying one's private thoughts, fears, hopes, doubts, and struggles. Faculty mentors initiated and demonstrated this behavior:

Some of the most meaningful times I think we had was when he would open up and be honest, in the sense of some of the difficulties he was experiencing . . . , some of his own feelings of staff relations, or feelings within the department. He would kind of open up and be real. Wow! I would kind of sit there and just really eat it up, because here is someone I respect and I look up to who has similar feelings though from other situations.

That's one of the things that really seems amazing, because it takes years to know some people. I felt like Bruce allowed himself to be transparent enough that I could get to know him to that level in really a fairly short time. That transparency that I saw in him was contagious to me, then I would want to share with him. It was really neat.

I was vulnerable. When we prayed together I would share, "David, here are some concerns that I would like you to pray for me about." I was sharing my own life, being vulnerable. Often I think professors tend to be up here somewhere and students see that. I think when he saw that I have my own struggles also, that I was vulnerable, that allowed him to trust me.

From my side, initially, part of it was inviting him to reveal himself. Personal issues, feelings, and such. And then to treat those with respect. Being very careful not to violate his stuff, either by criticizing or taking too lightly--you know, just normal kinds of things in developing a friendship. The other side of it was revealing my own stuff, being transparent about difficult issues that I was wrestling through, fears, anger, and just that personal candor. Which says, "He trusts me." Because I am sharing stuff that I only share with close friends. So, I began treating him as a close friend even before we really were. And it developed in that direction. That's pretty hard, even for students as mature as Terry, to believe that the professor is going to be that open with them about issues that are very personal. But that, of course, is the key way to do it.

When you open up, become vulnerable sharing some areas of your life, personal areas, then it is an invitation. It gives the other person the freedom to do that as well. Frank did share from his own life. Real stuff, not just things. He shared some things that are happening now. Struggles he had today, not just the victories of the past. And how to work through the problems. Then, he would ask me.

Faculty and students chose to use their nurturing relationship as the context where another person would understand, support, or assist their own engagement with life and the world. Their openness became the efficacious vital link through which they were able to serve and equip the other.

I think Frank has consistently given me positive feedback and assurances of his friendship and supported, treating things that I had shared in confidence as important. He asked me questions about myself. He was genuinely interested in what I had to share. He was willing to learn from me. Not just to be a teacher only, but as co-learner.

He has been vulnerable. That's has made a difference for me to go, "Oh, I can get to where that man is someday and I can still be me." I may still struggle with a few of the things that I struggle with today, in lessor degree I hope, but that will be okay. I'm okay. That assures me that I am okay where I am. And, that's part of my process, because I see that he's okay where he is and he still has more in process. That's good. So that vulnerability has made him more human and less of a professor-type, and that's made him more of a friend.

We have developed a high degree of honesty and openness. . . In fact, she and I strive toward full honesty. That also means total acceptance of the other individual. And in that process, then, she is free to criticize me for, let's say, the way I teach, or other things. . . I felt equally free, then, to deal with issues I see in her life that need to be dealt with. I can see the growth in her own life this year; and, in my life, I can detect it as well.

A very life-changing experience of learning to be able to share openly and to support one another in prayer, to come with problems and bounce them off saying, "Hey, I'm not sure what's going on here. What should I do?"

### **Mutual**

Most of the mentoring pairs characterized their relationship as between two persons sharing a common ground or basis of experience. They spoke as participants of a shared phenomenon, individuals passing through similar experiences, persons with a common basis of

involvement. Mutuality refers to a commonness of experience due to taking the same position or role in that experience. In contrast to equality, which connotes a sameness of rank or ability; mutuality permitted diversity in rank or ability but commonality in circumstance, activity, or involvement.

These mentoring relationships that included mutuality emphasized similarities in their roles, aspirations, efforts, and experiences. They sought to learn from each other, be guided by each other, and receive the support and encouragement of each other throughout their common experiences:

As a part of the friendship, (one of my goals) is to spend sufficient time together to get to know each other well. So that we can really become a mutually beneficial relationship. Not just a teacher-student relationship.

He was willing to learn from me, as well as to not just be a teacher only, but be a co-learner.

I probably initiate more than he does. Just because I am the teacher, and he has this respect built in. But he is getting away from that. I would challenge him in more things than he would challenge me. But, that again is less so now than what was earlier when he was still in fear of "Dr. Lewis." It became less so because we became very much colleagues in ministry. He feels pretty free to challenge my stuff, and I feel free to challenge his stuff, cause we both have that trust relationship in order to uphold each other.

Mutuality was regarded as being antithetical to hierarchy--a relationship which emphasizes the differences in position or ability. A mutual relationship, in contrast, emphasized shared learning, understanding, and support. These participants found that mutuality was a highly desirable quality in this mentoring setting:

Very definitely I became convinced that it needed to be a co-equal kind of level and not hierarchical. Now, my previous experience was hierarchical, by and large. Though it developed more and more into a co-equal kind of thing. I was reading her writings . . . and I realized that, "I have as much to gain in this relationship--it needs to be a reciprocal relationship--as I have to give." And, that has proven to be true. . . So, right away it was a mutual and reciprocal kind of relationship.

I think in a mentoring, discipleship relationship, whatever term we use, it can sometimes be a hierarchy where you really have a very defined leader who is



very directional. But I think in this relationship here, it moved and became more mutual. I'm still more of a giver than a receiver, just because of position and experience and so forth. But certainly, it is more on par than it is in a real strict, hard feel situation.

I think there is a difference between an instructor and a mentor. I want someone who is willing to share power in the relationship. I want someone who shares reciprocity and mutuality. One who will share with me their weaknesses. What they have struggled with. Being real.

There is a sense of mutuality where power is not taken inappropriately. He is not threatened by me or my person. He doesn't feel like he has to take a "one up" position. Power is appropriate to take. I was teaching as a teaching assistant this morning. It was appropriate for me to take charge of the class. And yet, afterwards, when I talked with some of the same people that I am in class with, I don't need to be in charge anymore. If I take charge and stay in that "one-up" position, then I am inaccessible. Harold is able to go from one position to the other with ease. And he keeps me at ease by him doing that. He doesn't stay in the power position. He makes himself available as a peer or a sense of mutuality. Not really a peer either . . . I don't want a peer for a mentor. Then you would have the blind leading the blind. But, I want somebody who is mutual. Mutuality is probably the thing. One who is a few miles farther down the path than me. One that can say, "I'll come back here and tell you how I did it."

What did it take to create mutuality in a mentoring relationship? One of the faculty mentors answered that:

I think two things have to happen. One, there has to be a willingness to receive from the one you are mentoring. When you have as many questions as I have, then it's not so hard to do that. (laughter.) But, there has to be, "Well, I'm willing to listen to you and you may have good ideas that I want to hear" attitude. (Secondly), it takes time for someone with a pastor/parishioner or professor/student relationship to say, "Wait a minute, do I dare contradict what this man is saying? What if I don't agree?" Somehow, I am usually able to get people to disagree. Maybe, sometimes I am a little devious, so it's kind of setting them up a little bit and take a bent of not what I am really thinking, but seeing what the response will be. Then, they learn that it is safe and they can challenge. Sometimes they bring some things that are so excellent!

Alternatively, a student described a faculty mentor who displayed mutuality:

He did not come across as "I'm the spiritual leader here and I'm going to get you guys lined out." He was very, very much "We are on a co-relationship basis; we're on a very flat floor. I'm going to be risking with you guys." He modeled acceptance and humility. Very much humility, which I think is key.

## Intimate

One of the recurring qualities among the mentoring pairs of longer duration--typically over one year--was the characteristic of interpersonal intimacy. This refers to deliberate and sustained familiarity, with emphasis on knowing the other's private thoughts, feelings, and aspirations. Intimacy among these mentoring participants meant a commitment to make themselves known, to listen and understand the other fully, and to respect and care for the other's private "stuff"--feelings, perceptions, hopes, discouragements, and everything else of importance to the other. This quality of sustained, knowledgeable closeness enabled each to better care for and support the other:

This commitment and trust enabled a level of intimacy and an ability to help each other that would have been impossible otherwise. Had it developed at all, it would have developed much more slowly as we tested each other's trustworthiness without knowing where we stood in the other's heart and mind. We would not be where we are in the development of the relationship or in our development as persons before God and in ministry had we not decided to commit and to trust.

(How is this relationship unlike other relationships?) I think one area is the area of sharing. Personal sharing of our lives and a much more intimate level of the struggles we are going through personally. How we feel about those struggles, as well as the actual problems. I have talked a lot about problems before, but now talking about how we are doing with those problems personally.

There are people out there you cannot fool. They are ones of such integrity, insight, experience, and wisdom from life and ministry, and walking with Christ, that they can kind of see through any . . . They are people you have to be honest with, cause they are going to know anyway. I wanted a relationship life that. It was scary, but I really wanted that. That is kind of the mentor relationship I was looking for.

Frank did share from his own life. Real stuff, not just things, he shared some things that happened in the past are happening now too. Struggles he had today, not just the victories of the past. But how to work through the problems then. Then he would ask me. As I shared things, they would stay with Frank. He didn't use them in an inappropriate way. I didn't hear about them from somebody else who it would be appropriate to share with. So, I think as we shared more and more, that confidence was kept.

I've been looking for somebody that I could share with. I grew up in a family of boys and that's been a long time ago. I've been wanting somebody to share with ever since then. . . I was seeking for something that I found in him, in that relationship. Someone to open up to. And to tell about the struggles, everything from dating to childhood hurts and all of that and everything in between.

It is that personal commitment. Both in the academic stuff we do together and, as well, the personal issues and sharing in those. There is just a deeper level of sharing of personal needs. And dreams, as well as our struggles and frustrations, and doubts, and hurts. That really builds a much deeper bond as you share those kind of things on a regular basis. You might with somebody else only once or twice do that. A particular area of concern, or share a prayer request. You appreciate their support. But there is just a commitment here, on an ongoing basis, to do that.

### **Empathic**

Another important quality to many of the participants was empathy--the attentive listening, understanding, and feeling that goes on when someone really hears what another is saying. It is a sustained listening of one heart by the other heart. Apart from empathy, one cannot fully understand the experience of a friend. These mentoring participants greatly treasured the understanding they sensed through the empathy of their mentoring companion:

He understood me. I felt like he understood me and that made me feel like I wanted to be around him. I think that he knew that I'm a farm boy that has these little characteristics that makes me who I am and he understood and knows that they all fit together to make me who I am now.

I think for us, as could be a general principle, when you share something, like I would look at him and what he is doing with it. I look at body language: Did he look at me, but not really hear it? Or, is he hearing it, seeing me, and feeling what I am feeling? . . . I would offer a small piece of something that I would think is somewhat okay for maybe others to know that he doesn't yet know about me, and I would watch his reaction to that. By his positive reaction, that prompted me to give him a little more and he would have that same reaction of feeling and hearing. When I ached, he ached. What I saw that in him, I began to emulate that back to him when he would share things.

He attempts to understand by asking an appropriate question. The questions obviously take you, "Do I understand you correctly when you say . . ." Not to, "Well, we're going to diagnosis this so we can fix you again." The goal of his questions are for him to understand, not to stay in power or to manipulate. They are to understand.

I think when I was going through some personal problems and she knew something was going on, she wanted to meet with me. . . I shared something with her. And she understood. And she shared something from her life that said, "Yeah, she did understand me."

### **Friendship-Based**

Perhaps the most frequently mentioned descriptor of the mentor/protege relationship was that of a friendship. Faculty and student participants alike came to regard the other as a genuine friend. The care, loyalty, understanding, support, and endurance of their relationship marked it as a true friendship, one that would endure through time. The mentoring relationship was not a project or duty, but an expression of the heart:

I often feel kind of refreshed. Like one feels when one has been with a friend and has had a good heart to heart chat. So, it goes beyond academics, beyond the task at hand. Maybe the task at hand is the heart.

(The relationship) developed a friend. I always just looked forward to going and talking with him. Even when we would not have an agenda. Just like going in and talking to him. I always looked forward to our times.

There is a lot of situations where we're working together right now that we don't feel like a teacher-student, or mentor-mentee. We're just friends. We're working together in ministry and enjoying somethings together, talking about life and ministry and whatever. So the relationship has grown far beyond just an ordinary relationship.

In Terry's case, we have become close friends. In this particular case, that has become very primary. The majority of the benefits would be directly related and founded upon the friendship and openness that we have with each other because of that. The relationship doesn't have to have that friendship dimension to be an effective mentoring relationship. But, because it has that, it is a much deeper relationship that it is with other students that I am also working with in a mentoring relationship.

I have a very close friend who has nurtured and taught me, helping me to be a better teacher. (The relationship) has given me a deep confidence of friend who cares for my well-being and is willing to encourage and challenge me.

The pattern, I think, was follow through. The pattern was a sustained interest. The pattern was, I believe, . . . that Dr. Griffiths has a special or real interest in me as a person. . . I feel that he genuinely wants to know (how I am doing) and would be hurt, troubled, and praying for me and do something.

I think by the end of the first year it was very clear to both Bill and I that we were considering each other friends. Not just faculty-student. Not just advisor-advisee. Through the summer, we did things together. He is very handy around the home. So he came over and helped us out a number of times. . . I think we would consider each other friends now. It is not a problem to pick up the phone and call each other and chat. For no reason other than to say hello.

### **Multidimensional**

Faculty and students did not limit their interactions to academic affairs. They felt at liberty to utilize the relationship for support and guidance on any matters of importance to the individual:

I think because of the closeness of contact, the frequency of contact, and just the person that Frank is--well rounded and very versatile in a lot of areas, able to sum up a lot of those things in a complete package--so its much more comprehensive in terms of the areas of life. You don't just deal with school, we deal with personal life, with the church and ministry, family, different relationship we are in, situations with people you are trying to counsel. We talk about all those kind of things. So it is a much more comprehensive type of relationship. It ties the whole life together as one complete whole of various different components of that, but it is all part of the same thing. As opposed to individuals working with me in particular areas. I look to him as a model or a mentor.

Faculty mentors often voiced the conviction that their instructional task was, in fact, multidimensional:

I think what we are doing here involves the whole person. We are not just . . . we are not just a trade school where we cram skills. But (we are) a professional school. Where skills, yes; knowledge, by all means; but attitudes, are to be taught as well.

If I was just a professor, and did not concern myself with, for example, his vocational planning and helping him with those steps, I think it would have been less meaningful to him. In fact, I think our time may have been abbreviated seriously.

The mentoring that I am thinking about is a whole person kind of thing, where I am working on values, problems, spiritual and personal development, as well as ministry skills.

Students, in turn, came to regard the comprehensive approach essential for their education as a minister. It also gave them a model for their subsequent training of others for ministry:

Dr. Griffiths is saying that life flows into ministry. . . . Invest in them as a person. That would then flow into their ministry. So, I would want to get together with them for lunch. I would want to know how they are doing spiritually. How do they have a quiet time? What works best for them? . . . Invest in their personal life where ministry flows out.

### **Mentoring Functions**

One of the most striking similarities amongst participants in this study was their very high regard for the importance of these nurturing relationships in their lives. The mentoring experience was transforming--it brought significant change in vital aspects of their living. These relationships became the catalyst for enhanced individual growth and ministerial competence. The relationships became important because they supported, facilitated, and enabled the students and faculty to resolve developmental concerns and ministerial challenges.

Mentoring functions are those aspects of the relationship that enhance or enable the achievement of personal growth or ministerial competence. Functions are activities or services rendered by one party for the benefit of the other. They are purposeful--striving to bring about positive change or growth. They are developmental--pursuing incremental maturation and competence building. They are adaptable--seeking the appropriate expression for the individual and the setting. The presence of mentoring functions gave evidence of a mentoring ethic and commitment on the part of the participants. The absence of mentoring functions differentiated other interpersonal relationships from mentoring relationships on the ministerial campus.

Analysis of the retrospective accounts indicated four categories of mentoring functions on the ministerial campus. **Academic mentoring functions** were those aspects of the relationship that enhanced or empowered academic competence and advancement. **Psychosocial mentoring functions** were those aspects of the relationship that enhanced or empowered the formation of individual identity, personal competence, and general well-being. **Faith mentoring functions** were those aspects of the relationship that enhanced or empowered the

individual's capacities to formulate meaning and trust in his/her experience, and that developed the specific contents of that faith system. **Vocational mentoring functions** were those aspects of the relationship that enhanced or empowered ministerial competence and advancement.

**Table 9. Varieties of Developmental Functions in Mentor/Protege Relationships**

<b>Academic</b>	<b>Psychosocial</b>	<b>Faith</b>	<b>Vocational</b>
Mattering	Affirming	Faith Affirming	Coaching
Challenging	Counseling	Faith Applying	Modeling
Teaching	Befriending		Encouraging

The scope and import of mentoring functions varied. Academic and vocational functions served, primarily, the purposes of facilitating achievement of educational and career ends. Alternatively, psychosocial and faith functions served each participant in a more personal way, fashioning one's development of an internal structure of self-awareness, esteem, efficacy, valuing, and trust, conjoined with the capacity to form mutual and intimate relationships with peers. The psychosocial and faith functions affected participants in a comprehensive way, shaping one's outlook and operations in all areas of living.

The prevalence and intensity of these functions varied between cases. The particular functions observed in a given relationship were dependent on the nature and urgency of personal concerns brought to relationship by the student and the qualities of interaction that emerged. Similar to Kram's findings within a managerial population (1980), relationships which provided more kinds of mentoring functions and greater variation of expression within each kind were characterized by greater intimacy and strength of interpersonal bond, and were generally regarded as more indispensable, more critical to individual development, and more unique than other relationships in the student's experience. In general, the more comprehen-

sive and intensive of mentoring functions provided by a relationship, the greater the sense of personal achievement, indebtedness, and emotional attachment reported.

### **Academic Functions**

Academic mentoring functions were those aspects of the relationship that enhanced or empowered academic competence and advancement. These functions included **matter****ing**, **challenging to greater achievement**, and **teaching specialized knowledge, skills, and attitudes (KSA's)**.

**Mattering.** The College Edition of the Webster's New World Dictionary (1966) defines the verbal form of matter as "to be of importance or consequence" (p. 907). Schlossberg, et al., (1989) employed this idea when they spoke of mattering in higher education as the "beliefs people have, whether right or wrong, that they matter to someone else, that they are the object of someone else's attention, and that others care about them and appreciate them" (p. 21). They further identified five dimensions of mattering as attention, importance, dependence, ego-extension, and appreciation.

The student participants in this study reported a significant amount of personal attention on the part of their faculty mentors. They felt recognized, singled out, and paid attention to. Since faculty members are special and important people, to receive the personal interest and attention of a faculty member is to be made to feel special. The personal attention left them feeling very good.

I usually felt, like, "Wow, he spent time with me!" A busy, well educated, experienced person who decides he can spend "X" amount of time with "X" amount of people, and I am one of those. That feels good to me. I often feel kind of refreshed. Like one feels when one has been with a friend and has had a good heart to heart chat. So, it goes beyond academics, beyond the task at hand. Maybe the task at hand is the heart.



Personal attention from a faculty member created an enthusiasm and excitement for the relationship. Students began to like the new relationship, and looked forward to occasions when they would be together.

I really sense that there is an excitement in our relationship. Today he walked up the hall and, I think I was facing the other way, and he said, "Hey, Davey, how you doing!" Just with excitement in his voice. He's a people person, too. But it is a real joy to me to have a "professor" just call me by a nickname and greet me with excitement, really for no reason. We just chatted for a bit and that feels good! I think it enhances the relationship. I think there is an excitement there that we actually look forward to seeing each other.

There was a noteworthy correspondence between faculty involvement and student activities. When faculty mentors showed up at student events and activities, the events and activities took on greater significance and value. When student activities became more important, they substantiated the significance of faculty teaching on principles and methods of ministry. The classroom teaching was validated, and the students felt affirmed in their implementation of their education.

I think when Roger Jeffers was leaving school, we had this big going away party for him. . . She showed us her support by coming to it. . . We've had slide shows if someone has gone overseas. We'd have them show slides. She came to those. One guy was going overseas a few weeks ago, so we had a prayer night for him. She came to that. She has showed us a lot of support. This is neat because it isn't just her showing us academics or work, but how everything relates. You know, involvement. She's not just here because it's her job, but because she is really involved in what we do. I think that support has really meant a lot to me.

When students felt they mattered to faculty, it began to impact their attitude towards school. Involvement conveyed support, and support led to persistence and retention.

I really can see my success at getting through three years of working and school, and I now know that I can do a fourth year. I really see that success because of the involvement of Dr. Johnson and a few others. . . I really see the faculty showing interest in the students. . . You know, they go through the same stuff every year. You know that they've got different students every year and they can't have a positive relationship with every single student, I mean outside of school. But I just feel that they have been so supportive. That really makes a difference in how I am getting through school.

When students sensed they genuinely mattered to faculty members, it empowered them to overcome significant personal challenges and difficulties that might otherwise have interrupted their education:

Last fall, when I had a lot of personal health and personal problems, she made a difference whether I stayed in school or not. She showed that she cared. She told me that she was concerned. One of her suggestions was, "Well, why don't you take a week off and think about it? Or, take a week off and don't anything about it at all. And then come back and we'll talk." She gave me a lot of freedom.

**Challenging to Greater Achievement.** The majority of students participating in this study reported a significant connection between the mentoring relationship and their performance as a student. Through close relationships with faculty mentors, students were challenged to achieve more in their studies and education. Sometimes this challenge was subtle, conveyed non-verbally through the relationship, and sometimes this challenge was explicit through the encouragements and admonitions of faculty mentors. Faculty challenge enabled students to rise above their predispositions and customary routines and to achieve new levels of success in their education.

The challenging function was frequently at work apart from overt words or actions. Students reported a greater sense of motivation to perform their personal best for a faculty member whom they knew well. They felt an obligation or expectation to do well for someone who thought of and cared for them. The importance and intimacy of the relationship itself conveyed the challenge.

Balancing the facets of life, one of which is study, I guess that I would have to admit that I would, probably like anybody else humanly speaking, I would tend to work harder, in terms of academic excellence, for a professor that I know well. One who has taken the time to be interested in me as a person, not just as a student. I guess that my grades probably reflect that a little bit. . So, I think the personal relationship with Marv was a motivation because I wanted to do--to be honest with you--I feel that if I didn't do my best for him, I would feel like I was letting him down.

Alternatively, faculty mentors sensed their responsibility to stay in touch with the academic progress of their students:

I see the advisor position as having more to do than "This is your next course." So, I try to track them through the semester, asking, "How is it going? How did you do on your midterms?" That kind of thing.

When their students encountered difficulties, faculty mentors often challenged them with either encouragement or exhortation as the situation required:

They will come in and express all kinds of conflicts, such as, "I haven't been able to get along with this professor." I said, "Have you talked to him? Have you gone and told him that you just can't understand his courses or . . . . Every so often somebody will come in and say, "I just haven't been able to get the work done." I say, "Have you talked to him? No? Well, go back and talk to him! The most he can do is bite your head off, and you will probably survive that. At best, you might even work out a compromise. Instead of just flunking, go talk to him! You know, these people are humans too. They are all here cheering you on. Talk to him!"

Occasionally, the challenging function was brought to bear upon student procrastination:

If our conversation touched on it, I would say, "How is it going, Dave?" As I said, he has had a tendency to procrastinate. So I would get after him some, like "Get your papers in." And, "How are you doing in your work?"

Since procrastination is one of the most destructive habits for academic achievement, faculty challenge was very valuable in overcoming it:

One big thing we are working on is my procrastination. One of the things--I have never done this before--one of the things I have done is handed over a certain portion of my time, basically a certain portion of my life, to help govern. He has a perfect background for this because the procrastination has other sources. It is not merely laziness, or something. I would be resolving good and bad. It has something to do with setting up expectations in the context of authority, but they are not committed to you as a person. Another is the fear of failure. And fear of success, both. Those all create tremendous stress. So we talk about those things. He, for me, helps me plan. And then holds me accountable to that plan.

Challenging as an academic function was not limited to overcoming obstacles and problems. Frequently, faculty mentors sought to expand the capabilities of their students.

They would see potential for new abilities or much more effective abilities. Building upon the relationship qualities of acceptance and accountability, faculty would stimulate and guide student development.

For one thing, his positive affirmation of my ability to preach. Which began, kind of, with his positive affirmation of my ability to write. . . He began to pull out of me those abilities that I didn't think were there. It wasn't that they were dormant, they didn't exist for me. And for him to say, "You have a real gift in this area." And, he helped me to fine-tune that. He would talk about ways to strengthen what I said. Which was real helpful. But, I always had the feeling that he was building on who I was. . . He has the ability to come alongside and say, "Try this. You can strengthen this statement by that." And it would be right and would fit. So, that was real key--his positive affirmation.

**Teaching Specialized Knowledge, Skills, and Attitudes.** Faculty members teach students as a part of their classroom duties. In that context, the instructional design assumes uniformity of goals, learning processes, and means of evaluation for the entire class of students. In a mentoring context, the instructional design permits an individualized plan of instruction. Faculty mentors are able to address specialized knowledge, skills, and attitudes (KSA's) that are not adequately addressed in courses, yet are vital for the development of a particular student. Teaching as a mentoring function emphasizes an interactive methodology including, in most instances, opportunity for immediate and direct experience with feedback.

In this study, most issues were cognizant to both participants and were a part of their regular times of interaction. In some instances, the items of learning arose serendipitously as the mentoring pair were focused on personal issues from current situations in their own lives. All mentoring pairs experienced some teaching as a mentoring function, though the issues were as diverse as the participants' immediate needs and concerns. Students learned how to plan and conduct workshops, design youth programs, recruit and train volunteer staff, counsel persons with multiple personalities, form lay leadership teams, impart pastoral vision for community outreach, and strategize for intercultural health care teams.

The teaching function provided a highly supportive environment to develop new competencies. Attitudes and skills which were hard to impart without direct interaction were efficiently taught:

The whole concept of how we teach a lesson with measurable objectives. He had not been introduced to this before. His idea was lecture. He would stand up there and get through the material and finish on time. We introduced him to lessons that had some kind of measurable objective. And, an interactive kind of style. That was very threatening, and new, to him. I held his hand, and we went through it.

On some occasions the faculty mentor influenced the student's convictions and values: "I tried purposefully to loosen him up. To help him see a broader perspective". The one-on-one arrangement was an effective setting to foster the cognitive strategies and intellectual skills for sound scholarship:

I really learned excellence in doing academic work. Of thinking through things. Like my thesis. And, I think what I really have learned from that was that I have good ideas. I never had the training and knowledge, as well as the discipline, to develop those in a thorough way. To really make the good ideas pack the punch of good scholarship. And then, the application part. So, both of those areas. Scholarship to back up the idea, and working it clear through to how it applies to practical ministry.

### **Psychosocial Functions**

Psychosocial mentoring functions are those aspects of the relationship that enhance or empower the formation of individual identity, personal competence, and general well-being. On the ministerial campus these functions included **affirming**, **counseling**, and **befriending**.

Psychosocial functions benefitted the student who was in the process of re-fashioning his/her sense of personal identity, self-efficacy, role relationships, and individual worth as he/she prepared for a ministerial profession. In similar fashion, the psychosocial functions served the faculty mentor who sought to address the generative concerns of purposefulness, achievement, productivity, and nurturance.

**Affirming.** This function aided both the student and faculty member through providing the support and confirmation so vital for effective adult living. For a number of participants, this function was the most emotionally intense and valued of the psychosocial functions.

During a time of high stress and significant re-orientation of self by the student, the faculty mentor provided a steady affirmation of emotional support and belief in one's potential. This enduring commitment brought renewed energy and sense of well-being to the student.

Seminary, for those who are honest, is probably one of the most stressful experiences that you will have to go through. . . The benefit (of the relationship) is knowing that someone else cares and there's peace in knowing that I am not alone here. It is not only somebody who cares, but someone who is farther along on the path. There is that sense of less anxiety.

I guess, for me, the acceptance and the affirmation that I received from Frank. It's just been as important as anything. To see his affirmation, his delight in my own success or my own development, his belief in me and the abilities God has given me and the future ministry that God is preparing me for. That's a real positive thing, an important thing. So that's meant a great deal.

The greatest, number one, benefit (of the relationship) has been the gift of unconditional love. . . With the proper sense of love--commitment to each other's highest good. That has demonstrated to me, actualized in the flesh for me, God's love for me. So that, while I knew it had progressed significantly in my identity in Christ, it was wonderful to experience in a human relationship. That, for me, gave me strength. Just maturing as a personal whole, relaxed, person.

Affirmation by the faculty mentor affected the student's perception of self. As the faculty member consistently accepted the friendship and contributions of the student, the student re-appraised his/her esteem of self and sense of competence. The faculty member's evaluation became the student's evaluation.

A lot of my self-image was being built on my ability to do things well. And that's something I've had to work on for a long time. But still in the situation here, with a faculty professor that I really respect, both professionally and personally, I was a little bit overwhelmed at first or unsure. I think as Frank has consistently given me positive feedback and assurances of his friendship

and support, he treated things I shared in confidence and treated me as important. He asked me questions about myself. He was genuinely interested in what I had to share. He was willing to learn from me, as well as to not just be a teacher only, but be a co-learner. . . I began to learn that my friendship wasn't based upon my performance.

The other wonderful thing that's happened, I think, is that her self-esteem has risen so much. I'm not taking all the credit. The Lord gets the credit. But I think that because her feelings about herself have changed, especially in preaching and some of these areas, she feels much more confident now.

Self-acceptance blossomed into a broad sense of self-affirmation and well-being:

Such an experience has given me added peace with myself and everyone else. I am more integrated as a person. I feel more confident and accepted. I have less fear and more humility. I am more reconciled to the fact of my human limitations and to my own sinfulness. I have practiced living under grace. I am happier, more whole, and more relaxed.

My own assessment of it is that I am a better person than I was a year ago. By that I mean, in my ability to interrelate with people. To have an assessment of "who I am." My confidence has been increased in the past year. My sense of self worth. I have suffered some problems of security in the last year or two. Some of these things began to be dealt with several years ago. But it took a person like Charlene to show me how.

The mentoring relationship provided the context for self-discovery. In some instances the mentoring pair utilized psychometric inventories; in other instances the participants explored giftedness and abilities through shared experiences or discussions. As one student wrote, "I know myself better as a result. Balance was a result in my life. My view of myself is now more true" (CSDP.Q). The discovery and affirmation of new abilities was transforming of one's self-identity:

The affirmation felt good. I am beginning to re-program. I am more of a writer than I ever gave myself credit for. I am having to re-program my ability, my natural ability, to do that. In the last six weeks, two months by now, I also was preaching three sermons at the church I am associate pastor at, that with preaching in class, and his affirmation of that, . . I feel like I have grown real dramatically. . . But, yeah, I feel like a totally different person. I would never have said that "I have the gift of preaching" prior to this. But, "I can do it," and, "It is okay." With his help, and I shouldn't just give it to Gallagher, cause it is God who has given me this gift. But it is Gallagher who has given me a format and structure to develop that in appropriate kinds of ways. So, I feel like a radically different person than I was before.

Faculty affirmation strongly influenced student assessment of competence. Students saw themselves as persons of ability, worthy of respect, and a source of valuable expertise:

The message that I am getting is, that he sees me as a competent person. He sees me as somebody who has expertise. He enjoys being with me, too.

Competence is an issue for me. When an adult man, whom I respect, sees me as competent, that's a huge need. When I am honest, it is to be seen as competent by somebody who is competent. To me, he knows when being competent is the answer, and he looks to me by asking me those things. . . So, that is real important.

The relationship also brought forth challenges to one's self-confidence. A highly competent, assertive faculty member can intimidate a student. However, as the faculty mentor balanced challenge with support, the student learned confidence in his/her abilities to stand for personal convictions. The result was a more assured, confident individual:

The one problem that came from our differences is my being intimidated by Frank's assertiveness, because I tend to draw back. But that has been very positive for me to be able to work with him and learn from that. I am much more confident now in taking a stand for what I believe in the face of someone who is very assertive. And I've been able to put it out on the line. I still cringe a little bit when I wait for the response. But, I am learning to do that. So, I think that has actually been a real positive experience, even though it is more challenging than if Frank wasn't as strong a personality as he is.

Renewed self-confidence was carried over to other vital tasks in vocational ministry preparation. Students felt able to confront the challenges of a career of ministry:

It gives me a real sense of ability to go on and do the next step. And, realize that I am graduating in June and will be looking to moving to a new place as pastor of a church. And not knowing where that is, but feeling real confident that I can go and do that with some real ability. And, that has been fostered by him.

The affirmation experience brought reciprocal benefits to faculty mentors. Beyond student appreciation and respect, the mentoring phenomenon provided the novel experience of transmitting wisdom and encouragement to a succeeding generation:

The one-on-one has been unique and has been a growing experience for me. The desire came, I think, from wanting to pass that along. I wanted to see them succeed. I didn't want them to burn out, like I have. Also, to not



experience some of the pressures, undue pressures and so forth. To fulfill their potential that the Lord has given them. That really is the motivation that I've tried to have for many years--to help them realize their potential in Christ. If I can help them see that, or realize that, then I think I've done whatever I could.

**Counseling.** As the relationship developed and the student came to regard the faculty mentor as both trustworthy and wise, personal concerns would surface and be explored through their private interactions. Counseling is a psychosocial function that enabled the student to address issues of personal concern that interfered with her/his sense of purposefulness, competence, support, intimacy, and general well-being. Students processed their uncertainties and anxieties within a context of active listening, empathic support, and discerning feedback.

Student concerns generally fell into four areas: family of origin issues, personal crises, overcoming dysfunctional memories and habits, and handling stress. Most of the students welcomed the occasion to voice their personal concerns with a caring faculty member:

I think that with Pete, in a kind of mentoring/discipleship relationship, I was able to find something that I had made some attempt at before. . . I've been looking for somebody that I could share with. . . To open up to. And to talk about the struggles. Everything from dating to childhood hurts and all of that and everything in-between.

Faculty mentors were sounding boards for issues that affected the students' current or future ministry. In this manner, there was a resolution of conflicts and a healing of memories:

There were things that he shared down the road and I know that he trusts me. I say this because he shared some things that has happened in his life, some very difficult things he shared, and I don't know how many folks he's told some of those things. We talked through some of the things that had happened to him in the past that could impact his future ministry. And I am sure it was hard for him to tell me what he told me.

The counseling function seemed to be an extension of the personal skills of active listening, conveying empathy, providing a sounding board for self-exploration, and extending judicious feedback.

I had a--it hurts to even talk about it. It's one of those things that is still hard. He helped me to deal with it. My relationship with my dad. My dad left

when I was in the fourth grade. I think one of the better benefits is how he helped me get through that. I would say that about 80% of what he did was to just listen. I needed someone to share this with. That is, how I feel, what happened to me, and how I should feel about my dad now. That issue is one that he helped me a lot with.

The counseling function frequently occurred through the wise use of a few questions.

Sometimes, if I know they are struggling financially or spiritually or something, I will tell them, "You know, students often tell me about what a stress this is on their marriage." Or, "Students often find that finances are such a burden, they can't think about studies. You know, is this something you can relate to?" Sometimes that opens the whole flood gates!

Counseling within the mentoring relationship did not always lead to the giving of advice. But it commonly led to expressions of understanding, emotional support, and confidence in the student's abilities to resolve the problems.

I went to Harold and I told him. He didn't try to fix me. He listened. He affirmed where I was at. He talked about, "Yes, this happens. It can happen in all churches. I've struggled in some of these situations." Yet, he let me go with it. He didn't take a power position . . . But, he was there! If I wanted his advice, he was available. . . He just let me dump that.

**Befriending.** The mentoring relationship offered the potential for a significant person-to-person association. Friendship, as it was named and described, encompassed a panoply of nurturing activities that served the developmental needs of both student and faculty mentor. Through their friendship, mentoring participants found companionship, understanding, empathy, human warmth, acceptance, encouragement, feedback, mutuality, enthusiasm, interpersonal competence, and love. While this study sample did not regard friendship as essential for nurture, they did attribute the comprehensiveness and mutuality of the relationship to friendship. Friendship was the function that ignited the transformation of an academic association to a broadly grounded interpersonal relationship:

In Terry's case, we have become close friends. . . That has become very much primary. The majority of the benefits (of the relationship) would be directly related to and founded upon the friendship and openness that we have with each other because of that. The relationship doesn't have to have that friendship dimension to be an effective mentoring relationship. But, because it

has that, it is a much deeper relationship than it is with other students that I am also working in a mentoring relationship with. One of the things I try to do with as many students as I can, is to develop more of a friend relationship than just a mentor-mentoree relationship. So that is a dimension that I work toward.

Friendship provided a social relation to whom one would disclose important and private thoughts. The two parties became known to each other--thoughts, feelings, hopes, dreams, fears, aspirations. Problems were no longer borne by the individual alone, but a second person knew and understood the distinctive burdens of the other. In becoming known, each found support to press on:

From my side, initially, part of it was just inviting him to reveal himself. Personal issues, feelings, and such. And then to treat those with respect. Being very careful not to violate his stuff, either by criticizing or taking too lightly--you know, just normal kinds of things in developing a friendship. The other side of it was revealing my own stuff, and being transparent about difficult issues that I was wrestling through, fears, anger, and just that personal candor. Which says, "He trusts me." Because I am sharing stuff that I only share with close friends. So, I began treating him as a close friend even before we really were.

It is that personal commitment. Both in the academic stuff we do together and, as well, the personal issues and sharing in those. There is just a deeper level of sharing of personal needs. And dreams, as well as our struggles and frustrations, and doubts, and hurts. That really builds a much deeper bond as you share those kind of things on a regular basis. You might with somebody else only once or twice do that. A particular area of concern, or share a prayer request. You appreciate their support. But there is just a commitment here, on an ongoing basis, to do that.

Friendship brought companionship--someone to do things with, someone to talk about things with. The social dimension of each person was nurtured by their shared experiences.

We did a lot of fun things together. I think by the end of the first year it was very clear to both Bill and I that we were considering each other friends. No just faculty-student. Through the summer, we did things together. He is very handy around the home. So he came over and helped us out a number of times. So we would work side-by-side with a hammer. Fixing plumbing. Things like that. Those were great times. I think we would consider each other friends now. It is not a problem to pick up the phone and call each other and chat. For no reason other than to say hello. I think when you start off as student-faculty you have to have a reason to call--there is a piece of business. We don't have any business anymore. So, he will call up and say,

"I haven't chatted with you for a long time." So, we'll talk. Oftentimes there is still that initial, "Hey, I want to bounce this idea off of you." Something along that line. I think that is the way friends behave. We don't have to plan an agenda. We don't have to have an excuse.

Friendship within the mentoring relationship was established upon a notion of mutuality. This implied a common ground upon which they would approach each other, an equal footing upon which they would base their conversations. Their commonness was often established in similar experiences, aspirations, convictions, or values. Mutuality supplanted the framework of hierarchy inherent in the faculty-student relationship. A equal regard for the other is present:

I think there is a difference between an instructor and a mentor. I want someone who is willing to share power in the relationship. I want someone who shares reciprocity and mutuality. One who will share with me his weaknesses--what he has struggled with. Being real. Being real is "I'm a person who has a lot of hate and a lot of joy." One who allows others to hurt. One that is comfortable with who they are. One who knows what they want, but other people don't have to want what they want."

There is a sense of mutuality, where power is not taken inappropriately. He is not threatened by me or my person. He doesn't feel like he has to take a "one up" position. . . If I stay in that "one up" position, then I am inaccessible. Harold is able to go from one position to another with ease. . . He doesn't stay in the power position. He makes himself available as a peer or a sense of mutuality.

Friendship brought the expectation of closer accountability. Less was hidden, more was known. Participants preferred their mentoring friend to give candid and constructive feedback. Friendship brought a balance of challenge and support to the relationship.

(I want) someone who I could have the kind of relationship that would say, "Danny, do you hear what you are saying?" kind of thing. Also, on the other hand, say, "Wow, that must hurt!" Or, "That's tough, what can I do? Can I help you? I care. I can be there for you."

The friendship function was reported to be instrumental in the development of new abilities and competencies. Friendship with an older, more experienced, successful adult brought a new self-confidence to form relationships with others in adulthood:

I have never gotten to become friends with faculty before. I'm talking about high school, college, and graduate settings. So, this is something new for me. I am not sure why, but I'll offer up a couple of ideas. One of them has to do with authority and how I see teachers and that kind of thing. Growing into maturity now, I'm feeling like it's okay for me to become friends with faculty because I am an adult, too.

Friendship led to a depth of relationship uncommon in other professional associations. The younger participants in this study seemed to want a closeness, an intimacy in the relationship. This intimacy was treasured more than the numerous associations in their sphere of human connections. Human intimacy was transforming for the students.

It seems that in our day and age and with the mobility of our age group, it is hard to be in one place long enough to develop strong, intimate . . . relationships. It takes a depth of honesty. That's something that the baby boomers, I think, don't really get a lot of. They do more networking. They do more surface stuff, than really depth. That is something that I was looking for, depth in a friendship as opposed to another Christian in my network.

All of this profoundly impacts how I will relate with and minister to others. I have less fear. This means I can be deeply committed without being negatively intense. I can love more truly because I have been truly loved. There is a peace and strength and stability that I can now more fully bring into other relationships. It is difficult to describe. In brief, I am more mature and whole. Such people are able to love and to give more.

### **Faith Functions**

Faith mentoring functions are those aspects of the relationship that enhance or empower the individual's capacities to formulate meaning and trust in his/her experience, and that develop the specific contents of that faith system. These functions included **faith affirming** and **faith applying**.

**Faith Affirming.** The College Edition of the Webster's New World Dictionary of the American Language (1966) defines affirm as "to make firm, to say positively, to assert to be true, to confirm" (p. 25). When the root appears in the adjectival form as affirmative, the concept means "a word or expression indicating assent or agreement" (p. 25). According to Webster's New Dictionary of Synonyms (1978), "A person may be said to exercise an

*affirmative* influence when he strengthens or improves something that exists or develops something better to take its place" (p. 28).

Faith affirming is a mentoring function that facilitates the formation, re-formation, and expression of one's personalized system of meaning and trust. It encompasses the process of meaning and faith development as well as the specific contents of an individual's faith. Through faith affirmation, an individual's belief and value system is clarified, explored, expanded, assured, and articulated. An individual develops greater coherence and comprehension of the external world, as well as one's relationship and responsibilities to it. In these mentoring relationships, religious faith and faith development is especially emphasized.

The mentoring relationship provided a basic level of accountability on spiritual and faith issues. The faculty mentor would often ask about this dimension of a student's life and, through the asking, bring some accountability for student responsibility:

He wants to know where I am at. So, he is asks questions about me. And that kind of active listening. He is pursuing me where I am at, so he can address me where I am at. He can try and meet any kind of need that I might have in the areas of spiritual direction and so forth.

Sometimes I would just say, "What have you been doing in your quiet times? How is God challenging or convicting you? How is it going being faithful there?"

I think part of seminary should be spiritual growth. So I ask them, "Are you praying? Do you and your wife pray together? . . . I do tend to see the advising role as more than just "Here are your next classes." And I try to generate some accountability for the Christian life.

The accountability between the two of us helped. The accountability was there in terms of what I am doing with my spiritual life with the Lord, how I am growing, and what I'm doing to grow.

This is one of the things I ask them, "Are you accountable to someone? Do you have someone who can listen to you confess where you have fallen? Jack you up about your spiritual duties?" And, for those who don't--that is one of the things I try to bring into the discussion. "You are a big boy now, you need one of those things. Somebody has to do that for you. Whether its your wife, your pastor, or colleague. Somebody."

The relationship was frequently the basis of support for the formation and practice of spiritual habits and disciplines. On some occasions, mentoring pairs would report to each other on their own studies and reflections:

He would share things from his personal Bible study and prayer that he felt were important and meaningful. We shared back and forth, so I knew that his spiritual disciplines were good.

Between other participants, a commitment was made to ask questions of each other and to experience spiritual disciplines together. In these latter arrangements, the relationship provided both accountability and peer support:

Every week we also have a spiritual friend meeting. We go through the disciplines and ask each other direct questions. We have two or three questions that are designed specifically for him--things he wants to work on. And we have things for me. And we do that every week together. And, again, we pray nearly every day together. And things we may discover from Scripture or ideas that we come across, we will address.

One of the noted results of their faith affirming was the development of personal habits that enriched and expanded their faith comprehension and commitments. These habits, in turn, enabled one another to be more autonomous and self-directing in their faith development. Among those habits mentioned were Bible study, meditation, prayer, and recording a spiritual journal.

Journaling, he got me into journaling. From my meditation times. . . This is a process that . . . has made a difference in my personal habits. My personal growth in the Lord. . . It has helped me to know what God is doing in my life better. I also have a record of that. I can go back and look now at where I was a year ago. And some of the things that God has brought me through. And where I am today. I write differently. I meditate differently. I think I am more practical in the way I view Scriptures. Certain subtle changes that you can pick up from having a record of where you were at with God some time ago, versus where you are right now.

Faith affirming contributed to the participants' understanding and convictions about divine realities and their relationship to this divine Being. In their relationships, participants spoke about the Being and works of God, man's relationship in worship and service, and many

of the related questions that mark a serious mind attendant to these concerns. Oftentimes, learning the process of faith development was significant:

We spent a lot of time trying to meet God personally, . . . In a sense, that had a heavy impact. It is a process that he took me through. . . . Going through the process . . . was life-changing"

The outcome of the faith affirming process also bore valuable results:

That has helped me not only in relationship to others, but in my relationship to God. To experience that acceptance not on the performance basis, but on a grace basis, has made a big difference in the way I feel about God. I don't want to feel like you just have to work hard to win His approval. I feel like I can hear His, "Well done. I like you. I approve of you. You are my friend. I'm on your side. Let Me help you." Versus, "Why don't you try harder and maybe next time you'll do better." That has been real positive.

Frequently, faith affirming involved helping students discover for themselves the directions they needed to take in faith development. The faculty mentor provided the insightful questions, accountability, and support, while the student set the direction and pace.

So, "What is God teaching you? How can I help you get there?" is more of the objective. "How can I facilitate that process"?

A good mentor does not just funnel you into one direction, (but) helps to push you so that you can see which direction you are supposed to go. The path is wide open, and you can go in any different direction. And, instead of her just saying, "You should do this, this, or this." Dr. Johnson has said, "It's wide open. Let's keep you going, and you can go in any direction you want to go." And, sometimes she will say, "Have you thought of this?" Or, "Have you thought of that?" She has been good. She has not been directional, but facilitating. I think that is real good way to be.

Faculty mentors often sought to foster independent thinking within their students:

Somehow, I'm usually able to get people to disagree. Maybe I am a little bit devious, so it's kind of setting them up a little bit and take a bent of not what I am really thinking, but seeing what the response will be. Then, they learn that it is safe and they can challenge. Sometimes they bring some things that are so excellent. And part of this instills confidence in themselves; that they can think and hopefully they become increasingly independent thinkers and are able to make decisions without bouncing off somebody else.

**Faith Applying.** The complementary function to faith affirming is faith applying.

The College Edition of the Webster's New World Dictionary of the American Language



defines apply as "to attach, put on, use practically or specifically: as *apply* your knowledge to the problem" (1966, p. 71). The Oxford American Dictionary treats apply as the function of putting "one thing into contact with another; to bring into use or action; to use to solve a problem; to put into effect; to be relevant" (1980, p. 29). Funk and Wagnalls Standard Handbook of Synonyms defines apply as to "bring into contact with, according to some idea of purpose, fitness, or relationship; . . . to adapt, adjust, or fit a theory to the facts . . . or to fit by any change in the theory that the facts may require" (1947, p. 60).

Faith applying is a mentoring function that connects a belief or principle to relevant life situations and problems. It embodies the conjunction of belief and behavior; of notion and practice; of thinking and doing. Faith applying brings convictions into action, fits a virtue to the setting, and unites one's faith system with one's walk of faith. The mentoring function includes both the application of one's faith and values to personal decisions, and the adaptation of one's faith system to the features of the real world.

This mentoring function provided a supportive relationship to guide students through the challenges of their own journey of faith and meaning. Ideals that remain abstract become valueless. Faculty mentors walked alongside their students, in a figurative yet real sense, helping them to connect their developing notions of service and obligation to the present challenges of adult life in the 1990's. Faculty mentors provided experience, insights, a reasonably well developed faith and value system, encouragement, and their companionship.

The thing that he has done, most concretely, is that I have somebody that I can get real with. Somebody who has more experience than me. Someone who can give me some guidance. . . . Someone who has gone further. Some who has lived a life that is godly. Not just in knowledge and "Don't drink, don't swear," married to the same wife, but someone who has lived it. The benefit is the same as hiking on your own in a foreign land, not speaking the language and having to try to find your way around versus having a guide. You can still determine where you want to go, you can tell the guide this is where I want to go. But then he can say, "Well, this is my experience and I would recommend that you go that way." And, you would say, "Well, I want to go

that way!" Then the guide would say, "Okay. Here is the mistake I made when I did that."

For me, in my own search, it's "What is it like to be a man and to be a Christian, to live this life?" I see that there is a real lack of Christian men who are willing to be real about dealing with pain, hurt, and hard things. If you notice, men tend to write "how to" books. It is how to fix something. But very few men will talk about "This is my struggle," and in the present tense, "This is what I struggle with." The competitive nature of men in our culture doesn't allow them to say, "Well, I'm learning with you." Or, "Yeah, that's hard, isn't it?" But what you hear more often is "Well, I did this and I'm fine now." Or, "Well, if you just pray more." Give me a break. It's not reality. . . And Harold, from my experience, is not like that. He wrestles with his own stuff and he shares a bit of his own self.

Faith applying helped the students to struggle through their own dilemmas and decisions--instances where their faith and meaning systems were stretched to interpret the choices provided. While the students made these decisions on their own, their faculty mentors provided ideas, examples, and encouragement to face and resolve them.

One day I felt like I really needed to talk to her. . . At that point, I didn't know what was wrong. . . I told her a lot of things were going wrong. She came back to it and said, "Well, let's talk about it." And she was really good. She told me some things that had happened in her life and the decisions she'd made. . . She felt that was God's calling in her life. . . It was the choices for following God at the time that she did. She made the best choices she did at the time. To me, that was real helpful.

Faith applying speaks of the notion of integrity--the development of wholeness or unity in one's personalized system of meaning and the extension of that system to the opportunities of life. Faculty mentors were attuned to the great importance of fostering integrity within the thoughts processes and values structures of their students.

Our goal was to help the different ones through their experiences at the school and maintain spiritual integrity in the process. So, if they are struggling in certain areas, whether it be sin or just feminine relationships or whatever, we would deal with that and pray with them.

I want very much to be a part of developing every person that I can find and connect with, so that I can influence their walk in Christ. That is my ultimate goal. I want to be influential in their having a character and integrity that is godly. If I can contribute to that. . . If I can find people who shared a common interest, a kindred spirit, and we can agree together, either informally

or somewhere along the line of friendship, to say, "Let's walk the road of becoming Christlike together."

Students, in turn, often recognized the lasting significance of developing a holistic integrity of their beliefs, values, priorities, behaviors. Their faculty mentors became resources for their quest.

The benefit, then, is that God chooses to meet some of my needs through this man, that are unique and can be met in that kind of a relationship. My needs, particularly, to mean "What does it mean to be a man of integrity and a man of faith in a world today and can you help me to find that?" It's a spiritual need in one sense, but it's a very real need.

### **Vocational Functions**

Vocational mentoring functions are those aspects of the relationship that enhance or empower ministerial competence and advancement. These functions included **coaching**, **modeling**, and **encouraging**.

**Coaching**. One of the first characteristics noted of faculty mentors was their skillful tutelage in sharpening the ministerial capabilities of their student proteges. Similar to an athletic coach, faculty mentors offered seasoned expertise in the customs and expectations of the profession. They suggested strategies for ministry initiative, offered feedback on observed practice, and provided a storehouse of illustrations from prior years. With coaching, a student quickly acquired the understanding and skills of experienced practice.

Students often initiated the request to receive feedback or assistance in the further development of ministerial skills. Generally, the student first had several opportunities for practice of the skill--such as preaching or teaching. Later, the two would review the experiences and look for areas for improvement. The feedback was contextualized for the setting and the distinctive nature of the individuals involved:

He is interested in preaching. So, we talked about preaching. He had some sermons to give at church, so we'd go through them before and after. We'd talk about the preparation process, do some evaluation afterwards. . . I remember coming out afterwards, there were some issues that surfaced because

of the preaching that we worked with. I tried to give some encouragement in those areas.

The mentor's efforts were focused, primarily, upon the specific issues and competencies of the student's future ministry. Coaching, in its basic thrust, was concerned with establishing the readiness of the student for ministry:

Just a lot of practical things about teaching, writing, and grading tests; experiencing teaching classes for him in school when he was out of town, as well as at church, and some feedback on that. So, I think there was a lot of practical things there, particularly gearing towards my own goals of ministry and teaching.

Coaching was not limited to positive affirmations and evaluations. On occasion, the student was better served by hearing the critical evaluation of the faculty mentor--enabling him/her to quickly learn from shortcomings:

I remember him, he would talk about areas, always prefacing it so nicely by making sure I would not take offense by what he was going to say. One time, when I had done something at church that previous Sunday, he basically told me, "You should never do that again!" Wow! That was what I was wanting. He felt close enough with me that he could share that with me. And I remember thinking, "Oh, man! Boy, did I ever blow it!" But, in that sense, he would share things with me that would challenge me to make a change.

Frequently, coaching involved providing insights and lessons from many years of prior ministry. The student looked to the faculty mentor as a resource base of productive strategies, methodologies, and procedures. The student initiated with the query and context, and the faculty mentor responded with stories, approaches, and principles. The general thrust of the coaching was to bring issues to light and to engage the younger colleague in a dialogue on alternative approaches to resolution:

Having had twenty-plus years of pastoral experience, I asked him questions directly relating to the ministry I had. That just began the wheel turning. He was real receptive to helping me out. It wasn't like I spent tons of time with him, but that he was willing to take the time to say, "Well, in this situation I might do this or I might do that." He helped me think through some of the choices and some outflow.

We'd talk about the specific people he was working with, trying to develop leadership in the church. Problems he was having doing it. Suggest other names, other people, other strategies, how to get leadership going. It was a very small group of youth, very small group of leaders. We'd talk about struggles.

He did a lot of counseling that one semester. So, we spent considerable time talking and praying about what to do with his counseling situations. He had some very interesting situations developing. Basically, I was a sounding board. "What to do with this and how would you respond to that? What do you hear him saying? What do you think is happening?" That kind of dialogue.

Late in the relationship, coaching often embodied a placement function. Students sought the guidance and expertise of their faculty mentors as they began the vocational selection process. Faculty understood the process, and could provide an interpretative description with suggestions for the student:

He saw me as a rich resource. He said, "You've been down this road before. What did you do? How did you interview? How did you candidate? When did you know when you should have gone to a particular church?" And, I remember telling him stories about my past. I tried to raise in my stories stuff that was relevant to his situation.

So, our times together became very vocational, very placement oriented. "Well, how do I write a letter of introduction? What kind of letter of introduction do I write? What should I put on my resume? How do I print my resume? What kind of fonts should I use? What should it look like? What kind of paper should I print it on? To whom should I send it?" In many ways, what we did was a practical "how to become an employee" seminar, one-on-one with him.

**Modeling.** Not all the mentoring functions depended upon the spoken word to impact student proteges. Role modeling, in particular, relied upon the example of one's life--convictions, values, attitudes, understandings, skills. Modeling teaches by demonstration, communicates by illustration, imparts by the integrity of belief and behavior. There is great power in modeling--it can inform, persuade, and portray. Within the mentoring relationship, modeling provided a pattern worthy of emulation or imitation.

The out-of-class example of faculty mentors explicated the ministerial concepts and skills of in-class. Modeling provided a unifying treatment put into practice by faculty:

That has been a very good experience, because I got to see his ecclesiology and his church polity worked out, and his theology in an actual ministry situation. So that has been a very good experience--not only to work with him in an academic setting, but also in a ministry setting--where we are members of a team working with an adult class and working together. So, I have really enjoyed that.

It is one thing to learn what we are supposed to do in classes. But when he models it, I learn much more by seeing and doing than by just hearing. I am learning even more from him, the more I am around him. Because of what he does and how he does it. And, it's not just in the class room.

It is kind of neat to see the faculty live-out the example of what we should be doing as students. . . I think it is really good to see the example. I know, from Dr. Johnson's example, that I can also, over time, be a mentor to somebody else. I am doing it in a discipleship relationship. The things that he has taught me by his example are helping me in my example to the man I am discipling. And, I see that only growing.

Through modeling, the student was able to see the integration of related elements into one process. Faculty mentors used demonstration in real contexts to convey the "big picture"--the macro skills of ministry:

He saw what actually happened. He saw the whole process actually happen. I did not want to go out there alone because I feared for being alone, but that I wanted to tie him into my ministry and give him that kind of experience. I didn't ask him to speak. I didn't ask him to share in any way. . . What I was trying to do was model for him how ministry is planned and carried out.

Role modeling was an effective means of imparting ministerial values and attitudes to students. Students caught these values by the manner and technique of their mentors, rather than the words or ideas alone. From the report of the participants, some of the most important lessons in ministerial preparation were acquired through modeling.

(A major benefit has been) seeing his own heart for ministry as he shares quite openly about things that he is learning, the struggles he has as well as the victories, the situations in ministry. I've learned so much more from him on a personal level, than you can, say, in a classroom. There is so many intangible things that you learn through sharing so much time together and sharing about your lives.

I think one of the most significant things that I will take into ministry with me are lessons that I learned from Pete about making it practical in regard to spiritual lessons. If I were to teach or preach, I would want to make it to make it practical and bring it down to a real personal level. He does that when he teaches. He did that by his example in the classroom.

From Marv, I think, I have a format in my mind that I can use if I were to pastor a church. I could develop a relationship with the elders, for example, and make sure that they and I are on a spiritual journey together. I've never seen that modeled before in my life. I've thought about it, studied a little bit about it, read some about it, but I've never actually seen it modeled. And I've not only kind of seen what it does in the life of others a little bit, but mostly what it did in my own life. To have that modeled and also bump into a man who . . . I don't think I've ever met anybody before or since, who had such a personal passion of being an influence for God in the lives of other people; through whatever process that God gives him. He has a commitment that anybody he comes in contact with are better off spiritually when he leaves than when they meet. He has purposed a lot of his relationships in the way of relating to people, in order to accomplish that and he is used of the Lord in that way.

Modeling was the instructional method of choice to convey the complex ministerial skills of a people-centered ministry:

(Regarding the work of a faculty mentor), I think that it is a modeling ministry and the biggest thing that people ask about. As I mentioned earlier, the first question people usually ask about potential pastors is, "Can they get along with people? . . . Do they understand me? Are they approachable? Are authentic? Are they human?" Very important. . . So, I can say to students, "Hey, these are the things that you've got to be, and these are the ways that you've got to do it. You have got to really care. And, if you really care, you've got to get involved with people. And if you get involved with people, it's going to take your time and effort."

Modeling was very influential in the shaping of the affective dimension of the students' ministerial life. Faculty mentors displayed their doubts, concerns, joys, satisfactions.

They were "real people," being honest with themselves and being candid with their students.

As a consequence, students learned to validate the affective aspects of their experience:

It's like sometimes I've needed permission to cry about things. And I also needed permission to make jokes about things. I feel like I've gotten that with her. I feel like, because of her example, my ministry is going to be strengthened a lot. She has been a very good example to me.

Likewise, students were encouraged to persevere with their dreams and aspirations for the future. Faculty mentors exemplified those who have succeeded, and now are examples for others to follow in their footsteps:

I think the fact that she has done what I want to do makes her a real good role model. I know that we do things different. We're two different people. But, I don't know of anybody else who has done what I want to do. . . I think that she has given me a lot of encouragement to keep pushing on.

**Encouraging.** While coaching and modeling provided an idea or pattern for practice, encouraging brought the confidence and hope that emboldened the student to pursue a challenging course of action. Encouragement implies the transference of courage, the awakening of hope, the rekindling of confidence in self that the task is "do-able." Through encouragement, students took risks that otherwise would have thwarted their efforts.

One of the most basic and essential dimensions of encouraging was the assurance given students that they were capable of succeeding in the vocation of ministry. Apart from this assurance, many students would have turned aside to an alternative profession. Encouragement was responsible for refining the beliefs and restoring the hopes of ministerial students:

I did not see a pastor's job as "do-able" after my first year of school. I just didn't see it as do-able. Period. I mean, no matter how gifted you are. But, partially through the classes, but also through my own relationship with Marv and watching him operate, being in an accountability relationship with him, I was able to see that is it "do-able." You don't have to be gifted in every area. You don't have to have all the answers, and all the knowledge, and all the gifts to do it. But, how do you go about doing it when you don't have all those things? You don't have to have all the gifts it would take to do it as one person. And so, I think my relationship with Marv has cemented that. It is a do-able job by virtue of working with other leaders to compliment weaknesses in the body. Including your own weaknesses.

Encouragement strengthened a student's desire to expand his/her repertoire of ministerial competencies. In some instances, this focused on the sharpening of existing abilities. In other instances, faculty encouragement was the impetus to cultivate neglected abilities and convictions:



For one thing, his positive affirmation of my ability to preach. Which began, kind of, with his positive affirmation of my ability to write. . . He began to pull out of me those abilities that I didn't think were there. It wasn't that they were dormant, they didn't exist for me. And for him to say, "You have a real gift in this area." And, he helped me to fine-tune that. He would talk about ways to strengthen what I said. Which was real helpful. But, I always had the feeling that he was building on who I was. . . He has the ability to come alongside and say, "Try this. You can strengthen this statement by that." And it would be right and would fit. So, that was real key--his positive affirmation.

Mentor encouragement contributed to their students' confidence in vocational selection.

The affirmation of ability, the assurance of fit, acknowledgement of significance--all these came as a word of "blessing" from one who was a part of the profession to one who sought to enter:

(The mentor's affirmation) gives me a real sense of ability to go on and do the next step. And, I realize that I am graduating in June, and will be looking to moving to a new place as pastor of a church. And not knowing where that is, but feeling real confident that I can go and do that with some real ability. And, that has been fostered by him.

### **Summary of the Interpersonal Dimensions**

The interpersonal dimensions of mentoring include the "between-persons" components of the faculty/student connection. These consist of the dynamics of the relationship apart from internal factors (intrapersonal dimensions), and environmental factors (contextual dimensions). In this study, the principal interpersonal issues included the formation and development of the relationship; and the activities, qualities, and functions of their interactions.

The mentoring relationship was formed through an evolving dynamic of personalities and opportunities. Three conditions were present for a mentoring relationship to form and become established: psychological readiness, educational opportunity, and faculty initiative. What followed, then, was a uniform pattern of development to the relationship: awareness, appreciation, acceptance, accountability, and association. Each stage was marked by changes in perception, attitude, and activities.

The relationship, additionally, was described in terms of the meanings and values of shared activities. While the relationships were diverse in form, they were alike in significant qualities: accessible, open, mutual, intimate, empathic, friendship-based, and multi-dimensional.

Mentoring functions were another aspect of great importance to the participants--those aspects of the relationship which enhanced or enabled the achievement of personal growth or ministerial competence. The academic functions--mattering, challenging, and teaching--facilitated educational ends. Psychosocial functions, including affirming, counseling, and befriending, enhanced the formation of individual identity, personal competence, and general well-being. The faith affirming and faith applying functions empowered the participants to formulate meaning and trust in their experience, and to further develop the specific contents of their faith system. The vocational functions of coaching, modeling, and encouraging facilitated the development of ministerial competence and advancement.

## CHAPTER 5

### INTRAPERSONAL DIMENSIONS OF MENTORING

I think of mentoring as a process. Not an event. I think of it as involvement in people's lives at an appropriate level. In other words, it grows both in depth and width. I see it as a commitment to be available. To be involved. To be interested. To be encouraging. To ask the hard questions. To take the initiative. To convey involvement, commitment. And I see it as a rewarding process. For the student and for the professor.

The second primary research question examines the influence of each participant upon the course of the mentoring relationship. It endeavors to understand motives, personal characteristics, and outcomes from the perspective of each participating individual. The emphasis of this chapter is on the intra-personal--the "within persons" dimensions of the relationship.

Why did the participants seek out or respond to another's initiative to form a mentoring relationship? What were their motives or ambitions? Why this mentoring relationship now? Why these particular themes or issues? These questions will be addressed in the first section which describes the **motives of the individual**.

What qualities attracted each to the other? Why this person? How did their similarities affect the relationship? How did their dissimilarities affect the relationship? Was the issue of voluntary association important? These questions will be addressed in the second section which describes the **characteristics of the individual**.

How did this relationship affect their lives? What sort of feelings has this relationship provoked? How do they think of themselves as a result of this relationship and experience? These questions will be resolved in the third section which describes the **benefits to the individual**.

### Motives of the Individual

Faculty and students alike entered this nurturing relationship with interests and motivations. They had a goal in mind, an outcome in view, an ambition to be realized. Each entered the relationship hoping that one or more good things would come from their participation and efforts. These accounts provide a story in two voices--student proteges and faculty mentors. As will be seen in their respective ways, each voice compliments the motives of the other voice. In sum, their motives recount the reasons for their participation.

**Table 10. Student and Faculty Motives for Participation**

<b>Student Protege Motives</b>	<b>Faculty Mentor Motives</b>
Vocational Training	Vocational Generativity
Life Modeling	Life Impartation
Problem-Solving Wisdom	Problem-Solving Support
Growth Accountability	Competence Accountability
Spiritual Friendship	Mutually-Beneficial Friendship

### Student Motives

Student participants identified five motivations behind their willingness to participate in a mentoring relationship. They desired **vocational training, life modeling, problem-solving wisdom, growth accountability, and spiritual friendship.**

#### Vocational Training

Students were attracted to mentoring relationships by the hope that specialized vocational training was possible. They regarded their potential mentors as trainers, individuals

with specialized skills and understandings vital for their chosen ministry careers. The mentoring relationship offered an accelerated means to acquire these vital competencies:

My goal (in going to seminary) was to come out here and focus on church ministries. My wife has made sacrifices and my daughter has made sacrifices to do this. I wanted to focus and get the best I could out of this experience, so that I could go back and be the best pastor I could be. . . I felt as though a mentor relationship with Daniel would be the best thing to accomplish that.

(My interest was) a lot of practical things about teaching, writing and grading tests, experiencing teaching classes for him in school when he was out of town, as well as at church and some feedback on that. So, I think there was a lot of practical things there, particularly gearing towards my own goals of ministry and teaching. So, I was real excited about that opportunity.

For some students, the possibility of one-on-one training came about as they became acquainted with the prospective faculty mentor. Vocational competence and willingness to share that competence on the part of the faculty mentor awakened the student's ambition to learn through personalized instruction:

(With him) having had twenty years of pastoral experience, I asked him questions directly relating to the ministry I had. That just began the wheel turning. He was just real receptive to helping me out. . . He was willing to take the time and to say, "Well, in this situation I might do this or I might do that." He helped me think through the choices and some outflow.

I've had a lot of questions about seeing more direction as far as broadening my ministry. I've had a lot of questions, so I wanted to talk to her. . . It was just like "I have a million questions I want to ask you!" And there was a lot of things, because it took more of her experience--they aren't necessarily academically related, but more ministry related. More situational things.

Now I am suddenly hungry to go to him and say, "Wait a minute! Is this how it always works? What do you do with this?" There has been that, to a certain degree all year, and it has been real significant. But there is this compulsion now that is tied around preaching. . . So, needing the feedback to somebody, "How do I this? What do I do?" Just to talk about the experience. There has been a real compulsion to do that with him.

### **Life Modeling**

Students were attracted to mentoring because they wanted to see ministerial notions and ideas fleshed out in someone's life. They wanted to see a example of someone living as

they aspired to do in vocational ministry--in speech, mannerisms, decision-making, responses to pressures, use of time, handling criticisms and praise, balancing priorities, living out ideals, fulfilling obligations, and serving others. They wanted a comprehensive exemplar, someone demonstrating maturity in spiritual, relational, intellectual, and vocational dimensions. Such well-round maturity was uncommon, as noted by the students. When the opportunity was given, these students responded:

I've said to him specifically, "I really want a mentor. Is that something you are open to doing?" . . . Because, for me in my own search, again it's back to "What is it like to be a man and to be a Christian, to live this life?" . . . For five or ten years now, I've wanted somebody who is a believer, who is a couple of steps ahead of me at a minimum, who is not just "Look it up in the Bible and this is what it says." But can either say, "Yeah, that is hard." Or, "Yeah, I've struggled with that, too, and this is what I've done." Or, "I don't know, let's look at that." A person who can be transparent and real.

I look at Frank and see him as somebody doing the same thing (as I hope to do). He is shepherding this class in church, he's shepherding a lot of people here at school, but he's doing that in a role of a professor-teacher, not as the head pastor of a church. I feel to be just a teacher would be very frustrating, because even when I teach, my real desire is to see change in people's lives and see them using their gifts in building up the body of Christ. If I was not doing that, I would be denying the shepherding gift in me. . . I see Frank as an excellent model for me in how to do that particular ministry God has called me to do. I see him as the perfect model.

Just in class and out of class, I really began to respect him in two ways that were important to me. As an instructor, I could see that he was an effective teacher and the kind of teacher I wanted to be. Because I wanted to reach people and change lives. I just don't want to dump knowledge on people. So, he certainly exemplifies that. The other thing was that, as I got to know him, I knew him as a very godly man. . . And, that was important to me, too. Because, in Christianity today, it is so easy for leaders to forget that our leadership, everything that we are, needs to come from our relationship with Christ. As I got to know Daniel, I knew that he was a man who could do that and live it. So, that was important to me.

### **Problem-Solving Wisdom**

Students were drawn into mentoring relationships out of their perceived need to receive support as they worked through personal concerns and issues. They desired wisdom--

insights and principles drawn from life that address current problems. Students believed that their prospective mentors would aid their search for solutions.

Often developmentally based, such as roles and relationships, these matters influenced the timing and themes of the mentoring interactions. Faculty mentors provided a listening ear, emotional support, and experienced counsel. In some instances, faculty offered anecdotes and principles from their own experiences:

One day I felt like I really needed to talk to her. . . At that point, I didn't know what was wrong. . . I told her a lot of things were going wrong. She came back to it and said, "Well, let's talk about it." She was really good. She told me some things that had happened in her life and the decisions she had made. . . She made the best choices she did at that time. To me, that was real helpful.

I'd call him on the phone because I really needed this and was starving for that kind of concern--that sense of tough love that is willing to accept you where you are at, but is going to prod you to become better. And that's the kind of thing he does for me. He's always positive and always encouraging, but it seems as if God uses him in ways (pause)--the things that come out of his mouth are real wise.

I have had some difficulties in my marriage. We talked about that some. My wife confided in his wife as well. I think that was a turning point in the relationship, too. . . They were supporting us, encouraging us, and saying "I know you'll make it!" So, that was a real encouragement.

### **Growth Accountability**

These students aspired to continue their own personal development. They were aware of areas deserving attention, and believed that a faculty mentor would provide accountability to continue growing:

I had very specific desires of what I hoped to accomplish (in the relationship). It was instilled in me in college the importance of a discipleship relationship with someone. I knew that I wanted to continue in that pattern. When Dr. Peters approached me, I viewed this as a discipling role. I guess the word now is mentoring. So, I was hoping to gain more than just a classroom, how-you-do-it kind of situation. To, "George, how are you doing in your spiritual life? How are you doing with your prayer time? How are you doing with your quiet time? How is your marriage?" My desire was for it to get very personal.

Yes, I wanted a mentor, and it was a goal I had. . . . I really do want to grow intellectually, socially, emotionally, spiritually. I believe that is the way to have a full life.

The students were aware that they could continue their personal development apart from this accountable relationship. However, the mentor relationship provided a focused and intensive learning environment that would accelerate their learning. In effect, they would be stretched more in the important areas of growth through the mentoring commitment:

Part of the reason why the first mentor relationship did not work out was that they were going to rely upon what I could do already. In other words, "Sean, you're good, go get 'em, guy!" To me, that is not a mentor relationship. That means that I can only be as good as I am right now. There's no stretch. And if I wanted to be as good as I am right now, I didn't need to come out here. So that's part of what I was looking for in the mentor relationship. I wanted someone who would lead me. It wasn't that I wanted to be dependent relationship, but I wanted it to be a stretching relationship. Something that would say, "I see where you are, but let's take you one notch higher."

The mentoring relationship provided a personalized, one-on-one accountability that would fit the distinctive needs of the individual. While some of nurturing would be readily apparent areas, others would address needs unknown to the student:

I was interested in developing a mentor relationship because I felt that in most relationships I am given assignments which enable me to act independently. I believed that a relationship with Daniel would stretch me and help me to grow in areas in which I would not normally be aware that I needed growth.

The accountability evident in these mentoring relationships also provided the context to learn about accountability in other relationships. For some students, they wanted to learn the interpersonal skills of friendship-building and nurturing. The opportunity of a mentoring relationship with a faculty member provided the occasion to learn:

A personal goal was just to learn much more about friendship and accountability relationships. I sensed a real need for that. I am a very private person who always likes to be in control and finds it easier to share about things I had done last year or last month, than what's going on right now. So that was scary, but I really recognized the need for a deeper friendship and a friendship that we can share at a deeper level.



### Spiritual Friendship

Students also reported their desire to participate in relationships embracing spiritual development. Focused on the formation and practice of spiritual disciplines, such as meditation and prayer, these relationships included regular times of review and evaluation. These functions provided direction, accountability, and affirmation for one's spiritual journey of faith:

He called me up, thinking I might be interested. In fact I was. . . I jumped on that, because I really appreciated that relationship. So we met together in somewhat of a quasi-formal spiritual director relationship. I think that has been a real benefit to have him guide me through some things, through a book and helped me to move along in that direction.

The things that I wanted . . . I also wanted spiritual friendship. . . Every week we have a spiritual friend meeting. We go through the disciplines and ask each other direct questions. We have two or three questions designed specifically for him--things he wants to work on. And we have things for me. And we do that every week together. And, again, we pray nearly every day together. And things we may discover from Scripture, or ideas we come across we will address.

### Faculty Motives

Faculty participants named five aspirations that influenced their decisions to participate in faculty-student mentoring relationships. These motives included **vocational generativity, life imparting, problem-solving support, competence accountability, and mutually-beneficial friendship.**

### Vocational Generativity

Faculty mentors saw the opportunity to produce, or at least influence, the next generation of Christian ministers. These students had embraced the same calling--vocation being derived from the Latin, *vocatio*, a calling--as their faculty mentors. They shared the identical passion for sacrifice and service. Through a mentoring relationship, these faculty mentors could replicate their skills, strategies, and values in their students:

The one-on-one (relationship) has been a unique and growing experience for me. The desire came, I think, from wanting to pass that along. I wanted to see them succeed. I didn't want to see them burn out, like I have. Also to not experience some of the pressures, undue pressures, and so forth. To fulfill their potential that the Lord has given them. That really is the motivation that I've tried to have for many years--to help them realize their potential in Christ. If I can help them see that, or realize that, then I think I've done whatever I could.

The prospect of mentoring a ministerial student struck at the core of faculty motives of teaching. Seminary teaching is the business of preparing the succeeding generation of Christian workers:

My motive was to assist a student who evidenced vulnerability and a desire for assistance. That is my purpose in being at the seminary--to mentor younger persons preparing for ministry.

I went into teaching to pass on to young men and women some of what I have learned in 40 years of ministry. . . So, I really have a heart, at this stage of life, of helping and reproducing myself in ministry.

I remember thinking about the principle focus of my life as it wrapped around the Bible verse, "Go and make disciples." I saw myself focusing on disciple-making in my ministry in the church. . . When the school asked me, I thought, "Well, will this allow me to make more disciples faster, quicker, and better than doing it in the church?". . . That is why I went to the school. I thought I could do a better job of making disciples. Impact more people. I could make more of an impact on a larger number of individuals.

I wanted to make disciples as Jesus commanded us to do. I wanted to entrust to faithful men who will be able to do the same with others.

### **Life Impartation**

As students were attracted to mentoring through the occasion of watching a role model act out desirable attributes in life situations, so faculty mentors were attracted to their role as mentors through the motive of enabling students to live out their potential. These students held great promise. In the eyes of faculty mentors, student development was both possible and desirable. These faculty sought to facilitate the practice in life of the virtues and capabilities latent in their students. Mentoring would be comprehensive--addressing the developmental needs of these students:

We focus a lot on, not just what goes on here in the school, but talking about their own development as individuals. Their own pursuit for godliness. And, also, for the men, a chance to talk about relationships with women, since that seems to be such a major area of downfall. I want these men in the context of their development spiritually and academically, to include open, honest, forthright discussion about how they are doing in the dating life, with personal purity, and their marriages.

I think what we are doing here involves the whole person. We are not just-- we are not just a trade school where we cram skills. But a professional school. Where skills, yes. Knowledge, by all means. But, attitudes as well. What they are is as important as what they do.

I think my concept of discipleship as a whole is that God brings us along and we cross paths with people and we walk together. Maybe for six months; maybe for two years; maybe for six hours. But as our paths intersect together, God has something for us to contribute to that life. And I began to see discipleship as a whole lot of people making a contribution to a life. As opposed to one person making a disciple. And, so my whole concept of mentoring is coming alongside and finding out where we are at that point in time, and how does God want us to rub off on each other.

I want very much to be a part of developing every person that I can find and connect with. So that I can influence their walk in Christ. That is my ultimate goal. I want to be influential in their having a character and integrity that is godly. If I can contribute to that. I don't think I can force it on them. Because, I don't think I am that complete in Christlikeness. If I can find people who I share a common interest, that kindred spirit, and we can agree together, either informally or somewhere along the line because of friendship, to say, "Let's walk the road of becoming Christlike together."

Learning is holistic. It is the whole person that needs to be developed, not just the delivery of certain information for the receptacle we call the brain.

### **Problem-Solving Support**

Students were drawn into mentoring relationship out of the prospect of finding wisdom and guidance for their various concerns. Alternatively, faculty mentors were drawn into these nurturing relationships by the motive to support and assist students overcome their problems. Simply, they sought to serve their students. This service often took the form of support in the midst of current challenges and dilemmas:

Our goal was to help different ones go through their experiences at the school and maintain spiritual integrity in the process. So, if they are struggling in certain areas, whether it be sin or just feminine relationships or whatever, we

would deal with that and pray with them. . . Sometimes we would just say, "What have you been doing in your quiet times? How is God challenging or convicting you? How is it going being faithful there?"

I guess I don't think, with the mentoring process, in real concrete goals. I tend to go more week by week, trying to fill in the gaps as they show up. . . In school, I feel like it is structured and "Here is what is going to be covered, whether you need it or not." That is appropriate in the academic structure and for academic credit, but it is not personal. So, "What's God teaching you? How can I help you get there?" How can I facilitate that process.

My goal was to get her through the program. It had been a while since she had been in a formal academic setting. She has concerns about how this would both delay her return to the field, and also how it would be helpful for the work she wanted to do. . . So, that has been my goal--to get her through.

Finding out all this pain and trauma in their past, I have gotten them into counseling. And, my objective there has been to help them to rise above that dysfunctional background. And grow personally. As well as academically.

### **Competence Accountability**

Faculty were attracted to mentoring relationships by the motive of furnishing students with the professional competence required for vocational ministry. Their students were drawn to seminary by the ambition to be equipped for career ministry. Though their gifting, experiences, and calling varied, their aims for professional competence were identical. Faculty sought to hold them accountable to develop the capabilities necessary for effective Christian service:

My goal is to help any of the students I work with on this basis to maximize their potential for pastoral ministry. I have tried to tie it into their ministry specialization. And, most everything we do can be subsumed under, I guess you would call it "professional competence in pastoral ministry." . . . So, I am really looking for, I think, for him to be as professionally competent as he can be. I guess that is my goal.

Another goal is to work with him to help develop a philosophy and competence for teaching since that is where he is headed.

### **Mutually-Beneficial Friendship**

Though the emphasis of their relationships was upon student nurture, a common theme for this group of faculty mentors was the reciprocal benefits derived from their friendships.

Several faculty consciously determined that one of their motives for the mentoring activity would be the friendship that nurtured both parties. From the outset, it was to be a two-way venture, challenging and enriching the lives of both:

I began the mentoring relationship because I believed that it would be mutually beneficial. I saw that she was a student of great promise and I wanted to help her grow and to help channel her gifting in the most profitable or fulfilling way possible. I felt I could help her with my experience and what I had gained by my experience, and help her in several ways (academically, socially, biblically). On the other hand, I saw that I could learn much about spiritual reflection, renewal, expansive thinking--all of which she was engaged in. She could help me in understanding myself better and in interpersonal relationships--ways that would change my life.

I made a commitment several years back that my graduate assistant would be my friend. And that is part of my selection criteria. That it has to be someone I have compatibility with so it can be more than just me talking to him. So, that was a goal, to develop friendship. . . And then, as a part of that friendship, is to spend sufficient time together to get to know each other well. So that we can really become a mutually beneficial relationship. Not just a teacher-student relationship.

### **Characteristics of the Individual**

These ten mentoring relationships did not form by random encounter. They were drawn together by the interest and will of each participant. The resulting dynamic was as much a product of the two personalities in the union as it was a product of the activities and functions in which they engaged.

This section explores the issue of personal characteristics as they affected the creation and evolution of the mentoring relationship. What personal qualities were significant to the participants as they considered forming the mentoring bond? Was age a factor? Gender? How did similarities or differences affect their choice of a partner, as well as the resulting interplay in the relationship? Was voluntary affiliation significant to these persons?

Personal characteristics will be addressed by three sets of findings: **selection criteria**, **individual differences**, and **voluntary affiliation**.

### Selection Criteria

Student and faculty participants were asked to describe the process through which they formed and developed their mentoring relationship. Attention was given to the issue of personal criteria: Why this person? What qualities were you looking for? Why were these qualities important to you? Recurring values were evident in both groups.

**Table 11. Comparisons of Important Criteria Used in Selecting a Mentoring Partner**

<b>Criteria Used By Students to Select Faculty Mentors</b>	<b>Criteria Used by Faculty to Select Student Proteges</b>
Affinity	Affinity
Expertise	Training Potential
Character	Motivation

### Student Selection of Faculty Mentors

While some diversity was evident by circumstance and predilection, students primarily sought potential faculty mentors on the basis of three qualities: **affinity**, **expertise**, and **character**.

**Affinity**. Students looked for someone in which they found an affinity--the ability to connect in thinking, conversation, and heart. They sought someone who seemed to be "on the same wavelength," able to understand and sense the other's thoughts and emotions, a "kindred spirit." Students were looking for someone in whom they felt at ease in a relationship; where long conversations could easily take place; where one's inner thoughts, hopes, and fears would almost intuitively be understood and felt by the other. Students were looking for comfortable relationships where significant conversations could take place.

Affinity was not something created, but discovered. It was already there--latent in the interests, hobbies, perspectives, convictions, and values of the other. Their task during the Acquaintance and Appreciation phases was to uncover these sources of commonness and cohesion:

I just feel that she is willing to learn from anybody. That she doesn't come across as somebody who might say, "Well, I know this and you don't." Or, "I know this and you're not going to change my mind." I feel that education is a continuing process. It's like I'm going to be a student all of my life. Hopefully, not always in an institution, but to always be a student . . . to always be learning. In that . . . class, I saw that in her. I think when you see one of your own qualities in somebody else, that makes you have a little bit more of an affinity towards them, too. Whether it is positive or negative.

One student's search for a personal connection was described from both viewpoints.

The faculty mentor recalled their first conversation about mentoring:

Concerning Sean . . . he came on his own into the office and said, "I would like you to be my mentor." . . . He said, "I really feel like I connect with you. I feel like we have a lot in common."

In similar fashion, the student described his growing comfort and enthusiasm with the new relationship:

I think that I just found I had an affinity for him and that he was someone that was easy to talk to and I just appreciated his thinking. He is a real deep thinker. . . . It was kind of neat, because sometimes it looks like he is going down a rabbit trail, but as I listen to him, he is thinking things through and he brings it right around, boom, and hits the point right on the head. I just learned that about him and now I know when he talks, I just listen.

Students accounts, typically, were not brief. They found it difficult to describe in a few words their discovery of a faculty person with the uncommon ability to understand and connect with them on a personal level:

He became a full time faculty, so he assumed the role of my academic advisor. I actually looked forward to and enjoyed going to see him and really felt kind of a kindred spirit. That's how things got started. He was an instructor in class, and I really felt like I kind of clicked with him, more than others. And he reciprocated that. I've had him for some academic stuff and just really enjoyed our relationship in class during most of that first year.

I think on a real basic level--he understood me. I felt like he understood me and that made me feel like I wanted to be around him. I think that he knew--when I say understood, that he knew that I am a farm boy that has these little characteristics that makes me who I am and he understood and knows that they all fit together to make me who I am now. . . I think that he just understood what makes me tick. I was drawn to him by that.

He strikes me as somebody who is aware of grace. Especially the first time that I talked with him. . . He was somebody, when I started talking about the problems I had, who was understanding. He spoke the same language. He didn't tell me I was crazy. He didn't tell me to go out and be a man, and it was all my fault. He didn't say there were hoops that I should jump through and there was something that I should do to be different. But he let me be who I am and talked through it with me.

**Expertise.** Students were looking for someone of competence. They desired to be alongside of someone who knew what he/she was doing in ministry, and could serve as a guide to another who was following a similar course. Students wanted to be up close with someone truly professional--experienced and capable of performing the functions of their ministerial orientation.

(Your goal was to learn from someone who would help you to pastor?) Right. Right. From a person that I thought could give me some very practical, good handles on how to do that. His reputation said that. My personal contact with him, although that had not been extensive--I mean there had not been a lot of that--but that it told me that it would be true. And, what the other students were saying, that would be true. And, I observed a class a year ago in which I saw him give very helpful and applicable criticisms that were really tailored to who they were. In ways that made me think he would be good for me.

So, with him having had twenty years of pastoral experience, I asked him questions directly related to the ministry I had. So, that just began the wheel turning. He was just real receptive to help me out.

I think one of the things that attracted me to Frank was the fact that he was working in a similar capacity that I wanted to do--as a teacher, training leaders for the church. What I also knew about him in terms of ministry, which has been confirmed, was that he was also very active in his church, which is also very important to me.

**Character.** The third quality of special importance to students was an exemplary character. They wanted to spend time alongside of someone they thoroughly respected. While there were dozens of individuals in their field of acquaintance with uncommon ability and



forthright integrity, they were looking for an individual who was truly outstanding in personal qualities of great importance. These features included honesty, humility, affirmation (i.e., honoring another), spirituality, empathy, conviction, and non-competitive attitude:

Frank is somebody I respect very highly. There are people out there you cannot fool. There are ones of such integrity, insight, experience, and wisdom from life and ministry, and from walking with Christ, that they can kind of see through any. . . There are people you have to be honest with, cause they are going to know anyway. I wanted a relationship like that.

(What are the most important qualities to you?) Self-honesty. Living in the real world. I don't know how to say this succinctly, but he is truthful about himself. Truthful about what the world is. Not living in denial is another way of putting it. A person who is very honest about themselves and the world. Then, I can chose if this is somebody trustworthy or not. And, I also know that they are transparent.

I believe that I want to be associated with people who have deep convictions. A lot of people call them biases, which is fine, but that is a weighted word. But to have deep convictions about what they believe in and live an examined life.

There is another thing that is attractive. He doesn't take a power role. It's apparent in his life. He doesn't feel a need to take the power.

I felt like she was giving me credit and respect from my past. I'm not just her student, but I felt that she really learns from her students. She's not just a teacher. She never comes across like "I'm the authority in this." But like, "I'm a learner, too." . . . I just feel that she is willing to learn from anybody. That she doesn't come across as somebody who might say, "Well, I know this and you don't." Or, "I know this and you're not going to change my mind."

For five or ten years now, I've wanted somebody who is a believer, who is a couple of steps ahead of me at a minimum, who is not just "look it up in the Bible and this is what is says," but can either say, "Yeah, that is hard." Or, "Yeah, I've struggled with that too, and this is what I've done." Or, "I don't know, let's look at that." A person who can be transparent and real.

Students found a blending of these three qualities to be important and appealing:

(Was it personal qualities that attracted you?) Yes, definitely. Because there are twenty or thirty faculty members available over a three year period. But it was his personality. Another thing that comes to me now is his calling of being in pastoral ministry . . . There were some real similarities in terms of calling and those kinds of things. I think there was part of his personality that attracted me as well. There was somebody who has a life that is similar to the one that I want to lead as far as career path and things like that, so that makes

sense to me. So that might have been a draw, too. Here is somebody who has been where I am planning to go, so I'd like to find out from him something. So that was part of it as well.

Just in class and out of class, I just really began to respect him in two ways that were important to me. First, as an educator. I could see that he was an effective teacher and the kind of teacher I want to be. Because I want to reach people and change lives, I just don't want to dump knowledge on people. And, so he certainly exemplifies that, so that I felt was really neat. The other thing, that as I got to know him, I knew him as a very godly man. . . That was important to me.

### **Faculty Selection of Student Proteges**

Similar to student interests, faculty mentors were attracted by three qualities evident in their prospective proteges: **affinity**, **training potential**, and **motivation**.

**Affinity**. Faculty mentors felt the same regarding this trait as did their student counterparts. A potential mentoring partner should possess a high degree of connectedness, or affinity, to the faculty mentor. They should be comfortable in each other's presence, willing to form a friendship of mutuality, sharing at least a common set of values and priorities. While there may be considerable differences between them as persons, they shared a few prevailing interests and an ability to communicate at a significant level:

I greet all the guys as quickly as possible. And I just ask the Lord somehow to give me an affinity with somebody. So, all the time I am meeting these guys I am trying to make a mental note of who's who. What interest there might be. If we seem to click. Or, there doesn't seem to be much interest.

I sensed early on that Bill wanted very much to have a relationship. It's a kindred spirit. It's that subjective group of things. Somehow, we just look at life together the same way.

I like to talk to the guys and then find out if we connect. If the guy is eager to get away, or if I find myself not all that interested in hearing him talk, then that conversation and interaction initially tells me a lot. I don't always go on first impression, but I'll try to talk to all the guys that come in the program, just chat with them. . . If there is an affinity, like--they like talking with you about it, if you feel an affinity toward them, then you start to get down to things like, "Well, what were some of the things that drove your passion to make the decision?" And, get deeper than just the superficial stuff. . . I am always looking for that subjective connection. If we enjoy talking. If it's not a burden to talk, not a labored thing, but its spontaneous.

It does seem that, reflecting back on the guys I have worked with longest and had the best--what I would term the most successful time--that perhaps there were a number of little things we did together. Maybe they would come in and say, "I got a problem, and how do you work with this?" And we would talk a little bit. In that process of working with an issue or topic, we realized, "We communicate, our minds are on the same frequency."

I think that he saw me as fresh from the pastoral ministry and therefore I'd have some answers. I taught the kind of courses that he was interested in. I think that was partly it. I think the other part . . . we are the same kind of personality.

He has a good sense of humor and I think that we are much alike in personality, more laid back. I think I am basically that way. I'm more of a driver, a driven person than I want to admit. I think that basically our personalities are much alike.

I look for someone with a "kindred spirit." It's a subjective element related to mutual interest in friendship. It is based on an assumption of our common faith and commitment to others and ministry.

**Training Potential.** While many one-to-one relationships were possible between faculty and students in these seminaries, these mentors were especially motivated to establish nurturing arrangements with students well-matched to their expertise and interests. They sought to match their strengths with the undeveloped potential of gifted students. Faculty wanted to give their best to those who they believed would benefit the most:

I think I saw in David potential that he wasn't exploiting or developing. I guess I always respond by helping people that I think can do better than they are. I saw in David one of those examples. He had a lot of ability, good potential, but not realizing it. So, I think that was something I thought I could try to help develop.

I am always looking for potential men to mentor in both a formal and/or informal context. Phil came to our church seeking a church home, we became acquainted, and I was impressed with his demeanor, his teachable spirit, and the conviction that as an intern he could make a good contribution to the local church's ministry. So I was motivated by the needs of the church, the requirements of the academic program into which Phil was entering, and by the feeling deep within that Phil was a person in whom I could make a profitable contribution.

I remember the day as if it was yesterday. I had learned a little of her background, her needs. While processing that with her commitment, with what I saw expressed on paper, her writing projects, knowing where her heart

was, as well as learning by conversation with her, her devotional life, and how that was displayed, all of sudden--it wasn't as though lightening struck or anything like that, but moving to this position of being able to say, "Well, here is a person who I think I can help."

**Motivation.** The third attribute of importance to these faculty mentors was a learning attitude in their prospective student proteges. They sought an associate who was truly motivated to continue learning. While it is assumed that all students attending seminary aspire to better themselves, faculty mentors specifically wanted to come alongside of seminarians keen on significant transformation:

One of the things that I look for is, if they have the attitude of having all the answers, then they don't need me. Phil was a man who I felt had lots of answers, but also recognized he had a lot of questions. Things he didn't know and was willing to learn. He was a highly motivated learner.

Some people take advice. They go away and never ask you again. But I think it is more his persistence in coming back that probably made the relationship. He was more persistent than I was. As I said, I think he sensed a real need and maybe I was there to fulfill that.

Learning motivation was the crucial aspect to differentiate a special one-on-one mentoring relationship and the more general, one-to-many faculty-student relationship of the classroom:

(Would you take just about anybody?) Yep. (Do you use a selective grid?) No. I used to do that. I used to have more of an ideal of how that was to be done. I think it is difficult, in advance, to determine what qualities you are looking for in a particular person. Because you cannot tell that until you have worked with them for a long time. Basically, I have moved to the other side where I leave the decision making of "Are we going to do this or not?" on them. If they want, it is not even if I can work it into my schedule, *I will* work it into my schedule.

This mindset played out both in the initial selection and the ongoing development of the mentoring interchange:

Sometimes it is self-selecting. Because we get together for a few times and then the next time he misses, something has come up. "Hey, I know priorities. The something that came up was a higher priority than our meeting did." So, I read between the lines. That, "Okay, it's not meeting your needs to the same extent that you thought it was. Your expectations are not being met," or

whatever. And so on. So, we drop it. And, I say, "That is the way that is." You self-selected out. But, I would not tell them unless they are under unusual circumstances that we aren't going to do this.

### **Individual Differences**

The mentoring participants were not clones of one another. They differed in age, experience, gender, ethnicity, educational attainment, denominational affiliation, and personal styles. For all their diversity, however, they were remarkably united by their commitment to one another and to their relationship.

In this section, the participants address the perceived impact of their individual differences. The emphasis lies on their *interpretations* of differences, rather than the *measurements* of their differences.

Difference is discussed from three perspectives: age, gender, and personal style. These categories exhaust the kind of responses evident in the data collection.

### **Effects of Age**

Differences in age were reported both as assets and liabilities in the relationships. For those with significant difference in age, such as ten years or more, age was not a neutral factor. If the student was approximately a generation removed in age, such as 25 years, an overriding sense of qualitative difference settled in. The student maintained a sense of awe toward the faculty mentor--distinct, advanced, and superior. This was evidenced by common speech always laced with a proper title and name: "Doctor Stevenson" or "Professor Griffiths":

After graduation, lots of students start calling me Daniel. It sort of indicates a relaxation of the relationship. George never did call me Daniel. I don't think he would today, though I am not sure. When he writes it is Dr. Peters. He is a little, well, he is younger. He is not one of the older students. He is not mid-thirty, he is younger. He came right from college to seminary. I don't think he is 26. In a sense he is young like my son. You just don't call your father Daniel. There is an element of awe that I never overcame.

Contrast was seen in the mentoring relationships with ten years or less in age difference. Respect and admiration remained, but they were based on expertise and character rather than age. First names were common. They listened with ears of common life experiences. They found empathy, understanding, and shared emotional responses more common. These mentoring pairs evidenced greater mutuality in their exchanges--the sharing of personal affairs and concerns, the support given to one another in their burdens:

He is older. He is a better listener. He has had church experience that parallels some of what I have, except he has been a layman. We relate to those kind of things. He loves computers. . . Computers is something we can talk in common.

He seemed so much more an equal to me. And I can share with him in a very open level. He becomes my confidante as much as I become his. So, in a sense, I look forward to those times as really important elements in my week. I wouldn't say, "Oh, brother. I have to meet with this student again. What a drag."

Though age was initially an issue for some, it faded in significance as the relationship deepened and widened through shared experiences and mutuality in sharing. The inherent inequality due to age was overcome through forging a common base of respect and affirmation:

Age has been, to some degree, an obstacle. But hardly at all. I think it was initially, and it is much less today. I almost view her as a colleague . . . I learn as much from her as she does from me. . . I view her more as a colleague on a par with me, as a peer.

Age was also observed to be a desirable difference in the relationship. It represented a storehouse of experience, a repository of wisdom, and resource to growth. Age implies someone who knows the profession and can serve as a guide to the initiate:

To me, age is a help. Because that is an asset on his side for me in our relationship. He has experience, wisdom, and he's sort of "been there." He's been around the block and that's a real help to me. So, his age is an asset for me. I don't see him as a "fuddy duddy" or whatever. I don't know whether it is Psalms or Proverbs where it talks about grey hair being a crown of wisdom. I see that in him. Age is a help.

(Has the age difference affected the relationship? Negative? Positive?) Well, partially, because he has experience. And he knows what he is talking about. And he talks as one who has been there. And has been through the hard as well as the good. And he shares that real vulnerably in class. He talks about the hard times as well as the good times. And his own experience of "it worked" or "it didn't work"--those kinds of things. So, that's real helpful. The feeling like he has been there, and he knows what he is talking about, and not just a bunch of theory. This is somebody who knows . . . So, I really respect that.

### **Effects of Gender**

Of the ten mentoring relationships in this study, two were cross-gender. These gender differences were recognized as an aspect of the relationship, but interpreted by all four participants as having little overall impact on the issues or patterns of interaction. The three observations made dealt with the formation and benefits of the relationship.

In one mentoring pair, gender differences surfaced in their conversation when the relationship moved into the Acceptance phase of development. They found their relationship heading toward honesty, truthfulness, and trust. They wanted to be "safe" with the other--emotionally, intellectually, spiritually, and sexually. To achieve that quality, they made their intentions known and formed a commitment of mutual safety. This reduced the potential for misunderstanding of meaning, and extended their boundaries for low-risk interaction.

The second mentoring pair did not openly discuss their obvious gender differences. They believed that their professional propriety established boundaries of association and interaction, and freed them from the potential for misunderstanding of behaviors. Age and prior experience were much more significant differences in their interpretation.

Several observations were made by these four participants. First, spouses of mentoring participants were less prone to antipathy and opposition if they were informed early and often on the nature and progress of the relationship. Second, a successful cross-gender mentoring experience broadened their repertoire of relationship skills and prepared an individual for greater effectiveness in the ministerial context of tomorrow:

I have practiced a relationship with someone of the opposite gender. Women are becoming more and more involved in ministry. Cross-gender spiritual friendships and ministry will be an ever-greater reality. Again, I began with a fairly well developed theology on this. Now I have practiced it. Credibility in this area is especially crucial. I am able to develop intimate, well balanced, sexually pure relationships with members of the opposite sex. I understand the issues involved, the personal concerns, the pervasive role of sexuality in all areas of life, the relationship between sexuality and spirituality, etc. Humanly speaking, I know myself well and have demonstrated myself to be a woman competent and safe in intimate cross-gender spiritual friendships. Theory has been made practice. This is invaluable for my future.

Third, a cross-gender relationship where the mentor is male and the protege is female especially benefitted women ministerial students entering a profession dominated by the male population:

I would say it has been positive. I have not thought of it specifically in terms of needing to hear from a male population, from a male dominated role, but I think that is true. I have needed to hear that. Because I haven't felt called simply to do women's ministry within the context of the church. I felt called to a more generic ministry than that. And one of the things I have needed is to know is, "Is it okay?" And that men will accept me. And, so that has been a real positive, affirming thing to hear from somebody who says, "It will work. It is okay." So, that has been real positive. And, again, maybe if I was wanting to go simply into women's ministries I would have a sense to do that with a woman. Because it is more general, I haven't had that sense. And, I don't have the feeling that he says to me, "Well, you don't quite measure up because you're not a man." So, that is not an issue. He doesn't put me into a different space. Or category. Or distance me at all. So, it feels alright.

Fourth, cross-gender mentor relationships may arouse opposition from those who believe they are inappropriate by conviction or by generalization from other cross-gender relationships which failed in their integrity. Rather than yield to this opposition, one participant called for greater understanding and successful mentoring experiences:

There is, nevertheless, a strong component of fear regarding such relationships. . . Many students come from a particular background and have been indoctrinated against such relationships. There is a reactive rather than a proactive stance to such issues. We should have open discussions of these things, develop a theology concerning them, and leave room for freedom. The people most likely to fall sexually are those who are ignorant and fearful, and who have not had successful, safe cross-gender friendships. The solution is understanding and experience, not fear and isolation.



### Effects of Personal Style and Interests

Each person brought to the relationship some personal characteristics of a social nature--such as personality and individual interests. While these had a marked influence on the patterns of the interactions, they were not controlling factors on the formation or permanence of the relationships. Participants either regarded these social characteristics as enriching their relationships or as focal points for individual growth and development.

Some of the relationships affirmed both highly similar styles of social interaction and individual interests. They found their commonness very enriching and supportive of their relationship:

Common manners and common personality types. Just feeling like, "Gee, there's somebody here that I can identify with. There's somebody who's done the kinds of things that I have been doing already. . . ." He's worked at the denominational office and I've worked at a parachurch ministry's national office. He has a heart for ministry and I have a heart for ministry. He's actually been a pastor. I am actually being a pastor and want to be a pastor. He's funny and so am I. He's really concerned about where people are at and I like to think I am, too. So I think that we have real similar personalities, similar interests or motivations. We're concerned for others and we want to please others. We want to make other people happy.

Their "strong sense of identification" facilitated mutual understanding and that, in turn, enabled more effective mentoring:

I feel that I can really relate with him. He talked about his personality one day, he based it on five "P's" or something like that. I don't remember what it was, but one is performance driven, which is me. Real perfection oriented, which is me. Emphasis on always doing something, which is me. Real relational, which is me. There are some ways we are different, but we seem to be a lot alike. . . . We are both performance driven. But, I am a little more laid back than he is. My guess is, that it is easier for me to waste time than for him to waste time, for example (laughter). Those kinds of things. I am a real go-getter. But, I can also check out, and let the world go on without me. I live real strongly in the present moment. He may be more future oriented than I am. And, some of those kinds of things. But, there is such a strong sense of identification that really does help the mentoring process, to know where I am. And, that we can connect.

Other mentoring pairs described themselves in highly dissimilar terms. Far from being alike, they were contrasts in personal style of expression and interaction:

We are very different in personalities. He is a lot more dominate, assertive person and I'm an influencer. I definitely want to make an impact. I like to be a leader. But I lead not in an aggressive, assertive way, but through influence. I do want to get my point across, but I think we are very different in that way.

These differences affected their discourse, particularly early on, but later came to be regarded as a stimulus of personal growth:

The one problem that came from our differences is my being intimidated by Frank's assertiveness, because I tend to draw back. But that has been very positive for me to be able to work with him and learn from that. I'm much more confident now in taking a stand for what I believe in the face of someone who is very assertive. And I've been able to put it out on the line. I still cringe a little bit, when waiting for the response. But I am learning to do that. So, I think that's actually been a real positive experience, even though it was more challenging than if Frank wasn't as strong a personality as he is.

Individual differences were real and quite evident to a number of the participants. However, they learned to regard their differences as enriching features of their relationship. Each benefitted from a close relationship to someone highly dissimilar:

Now in personality types, we are real different. I am a high directive-type person. He is the high "I" type of person. If you look at the DISC test those two shouldn't get along. They should get on each other's nerves real badly, as a matter of fact. It just proves that the DISC test isn't right! I think you can get along, as long as you are willing to recognize those kind of differences. His life background kind of stuff is real different from mine. I am into science, math, philosophy. He is into outdoors and sports, so there is a lot of differences in the personal kind of stuff. (Have they proven to be obstacles in the relationship?) Oh, no. They are diversities which are enriching.

While individual differences were clearly evident in many of these relationships, a common outlook and similar set of priorities unified their true interests. Their underlying, foundational values drove their interests and aspirations. Regardless of differences or similarities age, gender, ethnicity, education, experience, personal styles, and interests, a common orientation to ministry formed a bond that enabled them to learn from each other:

He is really into basketball. No question, if you were to list his interests that would be number one on the list. And, I have absolutely no interest. I enjoy watching the game, but I don't play it well at all. Academically, we are probably on two different fields as well. Academics would not be his strength. And yet to me, that was always something that was a priority to me. And yet, I think we are both men who feel like (pause) I guess we have a more emotive (emphasis) in our relationships with people, rather than administrative. He is incredibly sensitive when it comes to seeing someone who has a downcast face. He will come along side and say, "What can we do together? Or, can I do for you?" He will almost sacrifice his own personal schedule or his time for the benefit of somebody else. So, he and I share a real high priority on people relationships. As a basis for anything we do. He is incredibly gifted as a handy person. I am only an average person. He is from the country, I am from the city. He is caucasian, I am asian. He was single, I was married. About ten years apart. But all those differences didn't seem to make a lot of difference. We seemed to have the same passion for people, for the purpose of ministry, and that seemed to override a lot.

### **Voluntary Affiliation**

One query of this study has been to discover the importance of voluntary association in the formation of these mentoring associations. Though these eighteen participants came together through a variety of connections, they formed their intense bonds through individual choice. From the perspective of these participants, was voluntary association important? Would they advocate a similar affiliation in the future? Four conclusions are evident from their responses.

First, **voluntary affiliation was clearly preferred**. Students and faculty agreed upon the principle that freedom of selection was instrumental in establishing an effective mentoring relationship. Relationships of this depth and breadth required an affinity that could not have been arranged or prescribed, but grew from the consent of both parties. Both participants needed to be assured that they could communicate well with each other, and that they both thought with a similar set of convictions and values--being on the same "wavelength" with the other:

My guess is that (with arranged relationships) there would be a degree of satisfaction that would be better than nothing. But I also guess that the result would be less than satisfactory with some. There are just some that you click

with. You really understand them, and you feel like you are on a wavelength they can track with. There are others who are not on that wavelength. And you will find it is difficult to track with. So if they are assigned, it would be better than nothing, but I don't think you can guarantee it with everyone. It may work fine, or it may not.

Mentoring relationships cannot be assigned or structured, I think. They develop naturally from relating to one another.

I don't think that they can be assigned. I don't feel like that is the answer. Because then it is artificial.

Second, **faculty initiated the idea and opportunity, but permitted students to shape the nature, scope, and timing of the relationship.** The decision to enter the relationship, as well as the decision over the themes and pace of the relationship, should be jointly determined. Mentoring relationships should reflect the thinking and interests of both parties:

I would invite the person to consider the idea, give a book that explains it and see what the response is. What I've discovered is that people often seek me out for this. There are differing kinds of relationships. With one or two I can go very deep and experience great intimacy. With additional people, or groups, I can not go so deep, due to very natural limitations.

I tell the guys up front that it's "Easy in, easy out." If something comes up, don't ever feel guilty or feel badly that you have to say, "I don't think that I can do this any more." Just tell me, and you are free. No obligations or stigma. But, if you want to, then let's start by saying, "Let's make a commitment for one semester. Once a week, one hour. No homework. No assignments. No preparation. Let's just get together and report to each other how our last seven days of trying to walk the Christlike life. How it went." Very simple. But the commitment I want from them. But if something gets in the way, I want them to have the freedom to bail out without any kind of guilt.

I used to have more of an ideal of how it was to be done. I think it is difficult, in advance, to determine what qualities you are looking for in a particular person. Because you cannot tell that until you have worked with them for a long time. I have basically moved to the other side where I leave the decision making, "Are we going to do this or not," on them. If they want it, it's not even if I can work it into my schedule, *I will* work it into my schedule.

I see mentoring, at least where I am personally, needs to more of the student's initiative. I am available. But I tend to be more of a responsive person.

Responding to needs, rather than highly structured. So, I think that it fits in with my style. I think that also fits well. I think that some students would wish I would take more of an initiative. Perhaps, I don't know whether Danny wishes that I would take more of an initiative towards him and structure it more. But I just fit in when he wants to talk. (Do you let the student determine the stuff of the mentoring?) Yes. Particularly the initiative and the themes. Once the student has introduced the themes, then I'll start to raise questions.

While there was some difference of conviction on the amount of initiative faculty should display, the participants voiced a uniform belief in the importance of student desire. These relationships cannot be pressed on students, but should arise from the willingness of students to participate:

I believe that the most important factor in developing such a relationship is desire on the part of the student. The teacher cannot seek the student because the commitment will never be as deep. The student who seeks the teacher will be the one God intended because the teacher will be confident that he will be investing his time wisely and effectively. The student will respond because he has the desire to do so and not out of obligation. If a teacher desires to be a mentor, his best course of action is make himself available to God through prayer and personal spiritual growth, the Holy Spirit will take care of the rest.

**Third, some form of mentoring should be available and offered to all, but not made mandatory.** Students differ--not only by interest and readiness, but also by faculty contact and familiarity with the mentoring experience. Access to mentoring opportunities can assist the formation of these relationships:

A beneficial mentoring relationship is not something you can force, but the opportunity must avail itself.

To be honest with you, I think I like the freedom of being equal to identify the mentor, in a sense, but I wouldn't say that is necessarily what everyone would like. In other words, I could see circumstances where it would be real helpful to say, "Well, we've got this fellow over here and he's been a mentor before and he would be willing to do it." So, for those people who weren't sure, or, maybe they've gone through this process of saying, "Well, I would like to be identified by a mentor, you know, but I haven't been able to find anybody. What are my alternatives at this point?" . . . I think that you should have the freedom, in a sense, because it worked out pretty good for me that way. But for other guys, the other way would work out better, especially if you were new in the area.

Fourth, a mentoring relationship may arise naturally (i.e., voluntarily) from a **relationship with communication and involvement**. These participants recognized a vital connection between involvement and nurture. People limit their nurture to those in whom they share involvement. A way to expand one's giving and receiving of nurture is to extend one's degree of involvement with others. As was evident in these mentoring cases, formal relationships may lead into greater communication and involvement--thereby establishing a foundation for voluntary mentoring relationships to form:

I see this being real helpful for me. I know a couple of other students that it has been helpful for them. I don't know. . . I don't think every student would want to do it. And, definitely it cannot be forced. I am very thankful that this has occurred. . . It started off as a formal relationship and developed into where I can talk to her about anything. Whether it is school related or social time, or whatever. It is a process. And it is a real . . . You can't say, "You are going to be here for three years, and you got to do this, this, and this. And develop into this . . ." I would never have seen that as happening. It is kind of neat to see that it did.

### **Benefits to the Individual**

The value of the mentoring relationship was something judged by each individual. Whether it was stretching and challenging, or affirming and supporting, the participant was the primary appraiser of achievement. Significance for these ten relationships was determined by the perceptions of each participant. Uniquely individual, yet noticeably similar in themes and tone, their voices rehearsed the memories of lasting importance.

This section reports on the benefits of the mentoring relationship from the viewpoint of each participant--student and faculty. How did this relationship affect you and your life? What benefits do you attribute to mentoring? How are you different as a result of the time and effort committed?

### Student Benefits

The students spoke with a multitude of voices in unguarded praise and appreciation for the values imparted. The benefits noted were varied and many. Issues of significance were the product of individual need and faculty resources.

The mentoring relationship **sparked the desire to grow**. A fresh sense of enthusiasm ignited their passion to become more the person they were capable of being. The relationship with another like-minded person, including the aspect of accountability, stimulated latent motivation:

It caused a desire to just grow. The relationship caused the desire to mature. I think that is the accountability factor. Where if you are being held accountable, then you want to retain that.

The relationship **affirmed student abilities and potential for success in ministry**. These students entered seminary with varying degrees of conviction about their abilities for Christian service. The mentor provided a strong sense of affirmation, both about giftedness and about potential for success in ministry. Through extended demonstration, practice, and feedback, students became confident of their own sense of efficacy for productive, effective service. One evidence of this heightened efficacy was their willingness to risk self in the pursuit of fulfilling their potential. They felt empowered as a result of the relationship:

(One benefit was) him helping me to believe. Not so much in myself, but in God's creation of me and perhaps for a particular purpose. Perhaps I can make significant contributions to the Church. I still question that some. But, at least I am not afraid to try. And, I am not afraid that if I try and fail, he is going to stop loving me since he was attracted to knowing me, in the first place, because he believed I had potential. What happens if he finds out I have no potential? That was something of a plus for me. So he has changed me. The relationship has changed me substantively forever. Regardless of any particular skills I get.

Probably the most significant thing is that it has been empowering. Real significantly, it has been empowering. Freeing. It has made me stand tall and say, "Okay, I can do this!" To feel comfortable about going. It has made me willing to take risks. . . So, that sense of the challenge to take the risk and to

do something which I am not sure I could do without someone saying, "Yeah. Maybe you do have some giftedness."

The relationship **provided specialized ministry experiences**. While all students benefit from the general training of seminary programs, these students participated in uncommon opportunities for ministry experience. They planned events, prepared lessons, delivered messages, and evaluated experiences. They gained competence both through direct practice and through the vicarious modeling of another. Through it all, they listened to the commentary of their mentor--explaining, assessing, and encouraging.

The mentoring connection **fostered personal discipline and dependability**. The development of higher levels of skill and understanding required individual effort. Building upon initial student volition, the mentoring relationship called for consistency of effort, faithfulness in commitments, and diligence in completion of tasks.

The relationship **taught excellence in academic work**. Student and faculty spent many additional hours together outside the requirements of normal course work. In that context, there were occasions where ideas were refined, papers and presentations critiqued, and research methods debated. Faculty mentors supported good scholarship.

The mentoring relationship **facilitated classroom learning**. Students reported that their connection with a professor benefitted both their sense of obligation and their understanding of the mindset of their instructor. Familiarity with ideas and thought processes facilitated classroom learning. The interpersonal dimension of their role-relationship (i.e., teacher/learner) contributed to their efficient communication. They tended to apply themselves more to achievement in courses taught by their mentor:

I think the learning curve in the classroom is a lot better when you have a personal relationship with the professor. I am in a good position to compare the few that I don't know at all, just in the classroom. There is Dr. "So and So," and you see him for two hours a week and that's it. You don't know anything else about him. There are two or three professors that I know pretty well. There is one that I know as well as Marv. I think that enhances the



whole classroom experience. It makes studying and doing the assignment a lot more fun. You kind of know what's going on and what they are up to. If you don't know, you have the freedom to ask or go bawl him out in a joking way or whatever is comfortable. Joking about things gives you a better format to either disagree with the way the assignment is put together or it's objectives or appreciate it and tell it for what it is. The relationship, I think, helps a lot in the academic process. But it also helps to just know your professor, to know what his life is all about.

The relationship **imparted the mentor's convictions, attitudes, and values for ministry**. Students learned the affective components of a philosophy of ministry. Faculty mentors shared their value sets, their perspectives and orientations, their preferences and biases. The informal and iterative nature of their conversing was conducive to affective learning:

(One benefit was hearing) his own heart for ministry as Frank shares quite openly about things that he's learning, the struggles he has as well as the victories, the situations in ministry. I've learned so much more on a personal level than you can, say, in a classroom. There are so many intangible things that you learn through sharing time together and sharing about your lives.

So, I think it was a big year, primarily, because I have never been around anybody before that had that as a driving passion of their life. And was actually acting upon it and being used of God in that capacity. I happened to have the fortune of being a person who was fairly close in for a year. . . It made a big impact on me in terms of my own spiritual drives--my own desires before the Lord in terms of how He can use me in ways I haven't thought of before. Secondly, about how I, in my own way, not that I would ever want to duplicate him or what he does or the way he does it especially, but in my own way I would seek to be used by God to deepen the spiritual lives around me. Especially those who are around me consistently. Through my association with him that one year, I have some practical tools as well as an overall motivation, seeing it as a priority as a pastor, to know how to go about doing that.

The mentoring relationship **provided insights on how to minister to individuals with diverse needs**. The students learned that ministry must be as different as the persons served. Classroom and textbook learning provided basic concepts and skills, whereas mentor-based learning offered adaptive strategies to fit the service to the circumstances.

The relationship **provided a model of being an effective listener**. In these relationships the students were commonly given to talk--in particular about themselves--and the faculty were commonly given to ask questions and listen. The behavior-set of the faculty was distinct enough to become a pattern for emulation. The students were impressed by the effective listening skills of their faculty mentors:

Probably at least one of the biggest things I learned from him--I believe the principle is found in James and Pete emulates very well--is that he listens before he talks. I think if I am ever in a counseling situation that is what I would definitely like to do. I have tried to do that more, even in new friendships that I have had: "Don't always be so quick just to unload your point of view." Because, it's really great just to have someone listen, and a large part of the counseling is to listen. That is something that he showed me, one to one.

The mentoring relationship **taught a process to evaluate and improve one's ministry**. Over the course of time, student and faculty pairs had repeated occasions to review and assess the effectiveness of various ministry efforts--teaching, writing, counseling, leading, and such. The value of evaluation, as well as the intellectual skills of analysis and synthesis, were frequently practiced. Students learned how to learn from their experiences in ministry:

We were able to analyze those things and learn from them together. As we go into something, planning and preparing, we talk about them as we go through. And then analyzing things afterward. That's all very helpful.

The mentoring relationship **fostered a more expansive world-view**. There were instances where a student's frame-of-reference inhibited the ability to shift perspectives or to comprehend alternative value systems. Sometimes through conversation, other times through modeling or guided experience, the students began to acknowledge alternative ways of thinking, valuing, and behaving:

I think that the mentoring relationship has helped me to open up in areas that I wasn't very open in before. It has given me a more complete world view. I don't know if he tried to do this, but it was a result of our being together. . . I really appreciate the way he looks at things. It kind of helped take me out of my bubble a little bit and move me forward. It, in that sense, really added a

lot of maturity to the way that I think about things. That was really great. It felt like I grew up as I kind of moved forward through time with him.

The relationship **enabled the student to be more open with personal issues**. For some, candid and honest disclosures were novel experiences. They were unaccustomed to talking to another unrelated adult about their inner conversations. The mentoring phenomenon provided a developmental context to acquire this facility:

This has probably been the best experience I've had. A very life changing experience of learning to be able to share openly and to support one another in prayer. To come with problems and bounce them off, saying "Hey, I'm not sure what's going on here? What should I do?"

The mentoring relationship **provided support to resolve dysfunctional memories**. Some of the students carried memories which disrupted their efforts to prepare for Christian ministry. Emotionally, mentally, interpersonally, or volitionally they were inhibited from the free expression and/or development of their gifts or calling. In the course of nurturing relationship, students were able to resolve these dysfunctional memories:

I had a--it hurts to even talk about it. It's one of those things that is still hard. He helped me deal with it. My relationship with my Dad. My dad left when I was in the fourth grade. I think one of the better benefits is how he helped me get through that. I would say that about 80% of what he did was to just listen. I needed someone to share this with. That is, how I feel, what happened to me, and how I should feel about my Dad now. That issue is one that he helped me a lot with.

The relationship **fostered self-assessment and improvement**. In order to continue the healthy process of learning about self and taking action towards change, mentors engaged the students on their own journey of self-audit and ownership for maturation. Students were prompted to live an examined and productive life:

As we got to know each other better, he was able to point out in my life what he viewed as strengths and weaknesses. Which helps a little bit, to kind of steer you and help you figure out what to work on, and what's worth working on. I think in terms of my own personal self, that's where I was going in the process. . . . There are processes that he is responsible for starting in my life, either as a friend or as an instructor, professor, that have made a difference in my personal habits. My personal growth in the Lord. Because of helpful

things that he brought up that I hadn't thought of before. Journaling is one of those specifically.

The mentoring relationship **provided the gift of unconditional love**. While the terms and manner of expression varied, the underlying sentiment of the students was profound appreciation for the sacrificial dedication of the mentors to the development of their students. Faculty mentoring was a gift--freely given, costly, and uplifting. It was seen by their students as a commitment to their growth in wholeness--to be the person they were capable of being:

The greatest, number one, benefit has been the gift of unconditional love. . . With the proper sense of love--commitment to each other's highest good. Being committed to that person's highest good. That has demonstrated to me, actualized in the flesh for me, God's love for me. So that, while I knew it had progressed significantly in my identity in Christ, it was wonderful to experience in human relationship. That, for me, gave me strength; just maturing as a personal whole, relaxed, person. That is the number one thing.

The relationship **taught skills to form nurturing, close relationships**. While few of the students had similar experiences in their past, the majority were unaccustomed to accountable, intimate, and nurturing connections. For some, the close familiarity came as a surprise. While a need and desire may have been cognizant, the process to form such a bond was a novel experience. Upon later reflection, they were very grateful for the new skills of forming nurturing, developmental relationships:

It wasn't something I was looking for right now, but a definite desire and need. Even though it was, again, a scary thing. I was entering into a new territory. . . I didn't know where to go with this thing. I told him after we had been meeting for a while, "What's this thing about our friendship?" And we talked about it. I don't know if we really decided a whole lot, but it just sort of happened over time, since we had been together.

The mentoring relationship **solidified understanding of how to form and maintain cross-gender nurturing friendships**. Two of the ten pairs in this study were cross-gender in composition. While the gender difference was not a central issue in these pairs, it did prove to be beneficial in their experiences. As was noted in the earlier section on Effects of Gender, a

successful cross-gender mentoring experience broadened their repertoire of relationship skills and prepared them for greater facility in cross-gender connections in the future.

The relationship **provided an experienced guide and role model**. Two recurring images in the speech of students were guide and role model. Their mentors became much more than dispensers of knowledge and experience--they provided exemplars to follow and sages to guide. They had gone before, encountered common dilemmas, and succeeded through diligence. They provided both a visual story of success, and an oral interpretation of the process.

The relationship **provided a close friend**. Friendship was spoken of frequently during the data collection. What had begun as an important acquaintance became a valued friend. They grew comfortable in each other's presence, trusted each other with major concerns, and learned to edify each other through the interaction. Friendship became a unifying web that pulled together their discongruent parts. For most, friendship was the endearing outcome of their bond:

I have learned an awful lot about friendship and relationships through that--as we've just been together, sharing our lives. I think that there is such an overlap between our ministry activities, or our job, and our own personal lives, that all things seem to be tied together. A lot of the stress that you feel can often come from your ministry or the responsibilities you have to carry out. So it's been real good to be able to share those things and pray about them.

I would say that Daniel is my friend, you know, for one thing. I feel like I can talk to him about anything. Spiritual, personal, as well as on an educational level. I would see, even relatively speaking, that it might end up being a short term mentoring relationship during the end. But he is a person that I would regard as a friend for life. Someone that I could contact with any issue, you know, if I have trouble with the church or a difficult situation. Even with my feelings about that, I would feel free to call him up and say, "Daniel, this is what's going on. I'm feeling bad, what would you do? What's your thoughts on it and would you pray with me?" That kind of thing.

**Table 12. Benefits of the Relationship for Student Proteges**

- > Sparked the desire to grow
- > Affirmed abilities and potential for success in ministry
- > Provided specialized ministry experiences
- > Fostered personal discipline and dependability
- > Taught excellence in academic work
- > Facilitated classroom learning
- > Imparted the mentor's convictions, attitudes, and values for ministry
- > Provided insights on how to minister to individuals with diverse needs
- > Provided a model of being an effective listener
- > Taught a process to evaluate and improve one's ministry
- > Fostered a more expansive world-view
- > Enabled the student to be more open with personal issues
- > Provided support to resolve dysfunctional memories
- > Fostered self-assessment and improvement
- > Provided the gift of unconditional love
- > Taught skills to form nurturing, close relationships
- > Solidified understanding of how to form and maintain cross-gender friendships
- > Provided an experienced guide and role model
- > Provided a close friend
- > Supported persistence in school

The mentoring relationship **supported persistence in school**. Seminary education was not an easy experience for these students. Their relationship with a faculty mentor, however, sustained their determination to complete the course. Faculty provided a sounding board for frustration, a listening ear for turmoil, a counselor's advice for confusion, a cheering section for the fainthearted. Faculty support made a difference in their completion of school.

### Faculty Benefits

Faculty acknowledged a similar set of consequences from these nurturing relationships. While their list is comparable to the student list, it remains distinctive by a different orientation and individual needs.

For faculty mentors, the relationship **provided contact with the contemporary issues and concerns of life**. While faculty are generally well-informed in their specialties of research and instruction, they may be out of touch with the real issues and concerns of the people in their social communities. Through these mentoring relationships, faculty were involved in the concerns and daily affairs of their students:

I think one of the problems in academics is that we get out of touch really quick with where life is going on. It's not just in books and ideas. It's in people. So when, as I said with David, he told me he was so excited about-- he kept telling me that his wife was not feeling very well leading up to the birth of their baby. Then he calls me at home. It was either early in the morning or late at night. He told me that the baby was born, the name and he's excited about it. That's the part I've participated with him in. I'm participating in the great events of birth and life.

Just the other day he called in and left a note. It just gets you involved. If you've been a pastor or you have a pastor's heart or you are training people for ministry, I think it helps us to think "What is ministry?" For me, even though I'm a fairly relational person I think, I've spent 20 years in administration and I think it is very easy to get out of touch with people in ministry programs.

I have found it extremely beneficial for me to hear what their struggles are, and enter into their life. It's a terrific benefit to me over the long haul, over the years.

The relationship **stimulated fresh thinking and new convictions**. These close, ongoing interchanges brought new perspectives and thought patterns to the participants. Faculty were pressed to consider old issues from new approaches. Their thinking was vitalized by the thought processes of their students. In some instances, convictions were modified or reformulated:

The benefits have been astounding. I am different person because of her. I teach differently. I think differently. My convictions have changed about a lot of things because of her. It is an amazing thing. I would have little thought that this being possible thirteen or fourteen months ago.

The relationship **fostered greater relevance and effectiveness in teaching**. All faculty noted the positive connection between their mentoring and teaching. They were challenged to make instruction more understandable and valuable. They were pushed to engage their students more with ideas and concepts, and find methods that lead to more comprehensive learning--cognitive, affective, behavioral:

Well, I think it helps to make your teaching more relevant to what it is the students are really dealing with in their lives at that particular time. I know of many occasions where I have revised something because I was thinking of a question that George had. Or, that one of the students I had in the office was raising. "I wish we would do this." Or, "I wish we would do that." Or, "When we did it the other day in class this question came to mind." It pops into my head that this is something we need to deal with. And I figure out a way to get it in somewhere. It makes it more of a fresh, dynamic experience than something that could become dead, wooden, and out of date, out of focus for current students. So, its a very definite tool to keep me up-to-date on what is happening.

One of the key ways I have developed from Phil is by listening to his unguarded comments about other professors and what he and other graduate students deem important. This has encouraged me in some of the non-orthodox things that I do.

I think that if we are going to help prepare young men and women--well, not so young anymore--men and women for ministry, then you have to wrestle with them in their relationships. What makes them tick? What hurts them? That helps you to be a more a real, authentic person. When you get up in front of the classroom, you should be fresh.



Somebody like Terry, who is very creative and very thoughtful, is constantly brewing up ideas and sharing them with me. My teaching is enriched because of Terry's interaction about various issues.

The faculty member is put in touch with reality, rather than in the ivory tower. Because once you know that there is a student who is hurting or they open up to you in confidence, it makes your ministry much more personal. Your lesson is personal, not just a taped lesson, you're teaching people that lesson.

The mentoring relationship **facilitated a more accurate assessment of self**. Working close-in for an extended period brought some new revelations about self. Faculty were able to see themselves better through their responses to and initiatives toward their mentoring partner. They were able to recognize patterns of consistency and inconsistency--talking the walk and walking the talk. Convictions, motives, ambitions, and aspirations were forced into the light of conscious thought.

The relationship **stimulated personal growth**. Students were not the only ones in the relationship to encounter a personal transformation through the experience. Faculty were affected, as well, in significant aspects of their personal life. The relationship was the stimulate, or catalyst, for change:

The relationship has changed my life--the way I relate to God, colleagues, friends, family, spouse. She came at a time when I was seeking how to live my life more profitably, in a more fulfilling way, and she was the catalyst for showing me the way. I have, as never before, been challenged to think more deeply, theologically and comprehensively, and to live more deeply spiritually. My office and personal habits have changed; I'm a better teacher and able to relate to students better. My course content and practice have changed. My daily schedule and reading habits have changed.

I see a lot of personal growth myself, but also keeping fresh for ministry, even though I am not pastoring a church.

The mentoring relationship **strengthened the ability to form nurturing relationships**. Faculty participants were accustomed to academic relationships with hundreds of students. Mentoring relationships, however, were relatively a novel connection. This experience significantly enhanced their skills and insights into forming and sustaining this kind

of nurturing bond. They profess greater confidence to embark on subsequent mentoring relations in the future.

The relationship **brought satisfaction through investing in another's life.** A recurring emotion among faculty mentors was satisfaction. They sensed the gratification of a deeply rooted desire by contributing to the development of their ministerial proteges. They invested some things of value into another's life of value:

It gives me a . . . sense of satisfaction to know I have personally invested myself into the life of another human being.

There is a real deep satisfaction in seeing the impact that this has had, and filling their own needs for ministry.

We are making a difference in people's lives and in their ministry and for God's kingdom. . . . Yeah. I think it is the personal involvement, really outside of class, that gives the satisfaction to what you do in class. As you see a student come in, you see them mature and grow, and change.

The relationship **provided friendship and accountability.** Friendship is an enriching experience. The mentors profited from their student's enthusiasm, wisdom, insight, knowledge, persistence, and teachableness. The friendship provided a level of caring which was both well-informed and very genuine.

I have a very close friend who has nurtured and taught me. He has helped me be a better teacher.

Getting to have Phil become a better and better friend is a benefit that cannot be really measured nor fully appreciated.

The relationship has enhanced my spiritual sensitivity and growth. It has given a "bonding" of mentor/mentoree that blesses both. We really are intimately bound up with each other.

We are always enriched by our friends. A lot of these people go on to become true friends. They become real friends and comrades in a common cause.

The relationship **created a long-term personal connection.** Faculty associate with several hundred students over the course of a few years. Most of these connections are limited

and brief. Alternatively, the mentoring relationships in this study were multifaceted and intense. As reported by the faculty mentors, the relationships continued after graduation and into first ministry placements. The mentoring relationship provided both a long-term connection with a colleague in ministry, and a personal extension of the heart and convictions of the mentor. These students became extensions, surrogates in kind and measure, of the ministry of their mentors. They carried a distinctive blend of convictions, values, and skills to new locales of service. They bore the heart of their senior colleagues into their new service. The mentoring relationship established both an enduring affiliation with a like-minded associate, and the extension of self into numerous settings throughout the world:

The connection is a satisfaction working with an individual student that has the potential in most cases of being long term. In your classes it is so easy to just go through the material and talk to people afterwards and of ideas and problems and things. But not make real personal connections. And if the person is in my class, the class has thirty in it, its going to take 3 or 4 weeks to memorize all their names. I find out some facts about them, a little bit about them. But after the semester is over, I have to start learning another group of names. They seem to pass away out of my consciousness. Connection in their lives is not nearly as great as it is in a mentor situation. I have a connection, for example, with First Church because George is there. I have connection with a wide variety of people I have worked with in various ways. Not everyone has as intense of an relationship. The connection with them is a very rewarding one. Sometimes at Christmas, sometimes at other times of the year, they will write you or call you. Saying, "How are you doing? What is happening in your life?" They will tell me what is happening in theirs. I feel like I have extended myself in the ministry to somewhere else. It is the Second Timothy 2:2 kind of thing that makes it very worthwhile. . . I can remember these that I have poured my life into. They become like extensions of me.

I think the great thing comes when they go across the stage for graduation, and good friends go by, and you give each other a big hug, and I see this guy is going out. He has got something here. And hopefully that is going to reproduce itself in the world. And I say, "Praise God because something is going to be exported."

This builds life-long relationships. And, its going to go on long after the academic situation stops. And, hopefully, the student, even after graduation, would feel a warm relationship with Brian, or me, or you. And, the first time they crash, they call up and talk about it. And they would see the seminary as people who care, who are willing to be involved, and not just an academic

mill that runs you through the hoops, and plants your diploma on your forehead. For instance, when I got out of graduate school, it probably was fifteen years before I drove up that hill again. There was nothing to go back to. And, seminary should not be that. And there should be a feeling that we are resource people for them. That we are people who care about how their career goes, or doesn't go. And, if they encounter joys, they will call us and tell us. Or sorrows, . . . I see it a continuum which will enrich my life as many become more peers and colleagues in ministry. But, it begins here. So, I am willing to fumble through the beginnings with the hope that it will go on to be mutually enriching relationship on throughout ministry.

**Table 13. Benefits of the Relationship for Faculty Mentors**

- > Provided contact with the contemporary issues and concerns of life
- > Stimulated fresh thinking and new convictions
- > Fostered greater relevance and effectiveness in teaching
- > Facilitated a more accurate assessment of self
- > Stimulated personal growth
- > Strengthened the ability to form nurturing relationships
- > Brought satisfaction through investing in another's life
- > Provided friendship and accountability
- > Created a long-term personal connection

### **Summary of the Intrapersonal Dimensions**

Mentoring connections on the ministerial campus were influenced markedly by the intrapersonal dimensions of each relationship. Attention was given in this study to the motives and operative characteristics of each participant, as well as the perceived benefits of participation.

Motives of the participant were considered from both roles: student protege and faculty mentor. Students were interested to acquire vocational training, life modeling, problem-solving wisdom, growth accountability, and spiritual friendship. Concurrently, faculty were motivated by vocational generativity, life impartation, problem-solving support, competence accountability, and mutually-beneficial friendships.

Personal characteristics strongly shaped the formation and development of the relationship. Selection criteria, as an extension of one's values, influenced the choice of a mentoring partner. Students were attracted to faculty with personal affinity, expertise, and character. Faculty looked for students with complementary features of affinity, training potential, and motivation. Participants differed by age, experience, gender, ethnicity, educational attainment, denominational affiliation, and personal styles. These differences were tempered, however, by their commitment to one another and to their relationship. When asked regarding their preferences toward assigned or voluntary mentoring relationships, voluntary was the unanimous conviction, with the encouragement that opportunities be provided through faculty initiatives.

These mentoring relationships sustained a number of valuable benefits to both participants. Student learning was sparked, capabilities and interests expanded, new convictions and values formed. Students found a healing for painful memories, and a new perspective toward accepting difference in the world around. Mentors provided guidance, modeling, companionship, and affection. Alternatively, the mentoring experience gave faculty members rich and stimulating experiences with contemporary issues and concerns of life. Their thinking and instructional practices were rejuvenated. A new confidence in nurturing, as well as a deep satisfaction with self, were achieved. The on-campus relationship was replaced with a friendship that was truly collegial and caring. Both parties were delighted.

## CHAPTER 6

### CONTEXTUAL DIMENSIONS OF MENTORING

So, to foster mentoring, one has to be right up front that this may need to be a skill you need to learn. This isn't meant to do violence to your personality or style. You may not fit everybody. But, a student should see the faculty as approachable and available. And, willing to come alongside and help.

The third primary research question investigates the influence of the social setting on the formation and development of the mentoring relationship. It explores the impact of significant others, present and past, as well as the persuasive influence of the seminary's context.

To what extent did the opinions and actions of others influence the course of the mentoring relationship? Was there support from those close-in and significant? Was there opposition? Were there prior experiences with others which affected the development of this current relationship? In the perception of the participants, how influential were the ideas and/or life examples of others in the formation of these nurturing connections? These questions will be addressed in the first section covering the **influence of the social setting**.

How did the educational context affect the relationship? Were there features of the seminary setting which supported the formation and operation of mentoring? Were there aspects which hindered mentoring? These queries will be explored in the second section on the **influence of the institutional setting**.

What did the institution gain as a consequence of these nurturing relationships? What has been the long-term benefits to the seminary? Overall, how did the institution benefit from faculty/student relationships? These questions will be answered in the section on the **benefits to the institution**.

### **Influence of the Social Setting**

These faculty-student relationships did not thrive in a social vacuum. They took root and grew within a setting of family, friends, colleagues, the wider social conscience, and memories of relationships from prior years. For these participants, their interaction with others colored and, in some instances, influenced the evolution of the mentoring relationship. The verbal and nonverbal responses of the participant's immediate circle of acquaintances will be addressed by their **social response**. The denotative and connotative messages of one's prior relationships, as well as the perceived import of the wider circle of social thought, will be considered as the **social consciousness**.

### **Social Response**

Participants received a wide variety of responses--from support, to opposition, to no response at all. Social support, as a construct, is concerned with the positive "affect, affirmation, and aid" (Bee, 1992, p. 409) rendered one from the immediate social context. It acknowledges the meritorious effects another can have on one's perception of value and significance of an experience. Social opposition, in contrast, refers to the perception of resistance, antipathy, and obstruction from one's circle of social contact. These responses will be considered by their relationship in the social context to the participant.

### **Immediate Family**

Student spouses were supportive and encouraging of this commitment as they understood and acknowledged the positive effects to their husbands/wives. In some instances, the mere prospect of this one-on-one nurturing brought intense excitement. As the relationship later fulfilled this promise through significant change in the student, this enthusiasm was affirmed:

I know Judy has really been very excited about it too. When Frank asked me about being his teaching assistant, we were both so excited we couldn't sleep all night. She just sees the growth in my life, and the value of having a

friend, a mentor, learning from Frank. To her mind as well as mine, it has been the most positive thing about the whole experience here. Without the rest of the stuff it would not have been the same. But, it has really been the one thing that really made the most difference in my own life. . . So, she has been very supportive.

Some of the spouse's affirmation was due, in part, to the reciprocal benefits to their relationship, as well as perceived benefit to their social connections with other significant individuals in their lives:

I guess the best example would be my wife. My obvious one, at least, that I could put my finger on. She is very supportive. I am sure, if you had the opportunity to ask, she would say that not only have I grown spiritually in the last three years a lot, but also in ways noticeable in our relationship with each other. That is, my relationship to her. She would view my relationship with Marv as a solid factor in that. She has been very, very happy to have me learn everything I can, and just kind of hang around him as much as possible. I have been able to discuss a lot of things with her as we go along. Have her confirm things that I am noticing about him, and about our relationship. About his relationship with his wife, and so on and so forth. His relationship with the church. His relationship to the leaders. His relationship to everyone. I have been able to discuss those things with her. And she has been very, very supportive.

Faculty spouses, likewise, approved of this mentoring commitment as they recognized the contribution this was making on the development of the student and the student's family. In several instances, the faculty spouse shared in the nurturing dynamic through a one-on-one relationship with the student's spouse, in addition to affirming times of informal social activities as couples. In other cases described, the faculty member's spouse facilitated the mentoring activity through providing a conducive home environment where discussions and counseling were welcomed:

My wife. She knows that this is my commitment. Whenever guys come over to the house, there is no problem. She has a real gift of hospitality and she's more than happy to have the guys come over and we just have that agreement about our house as a ministry. People don't have to announce, they don't have to come over only when they are invited. There has been many times when they have come over at some pretty peculiar times. And she's great. She knows if I sense that the guy just wants to visit with the family that there is no problem, but she can pick up some real quick signals if the guy really wants to talk about some tough stuff and we have to go down to the basement



in my office or out in the backyard and talk privately or something. She is great about bringing out some refreshments for them.

While the prevalent response among family members was approval and support, two aspects of the relationship brought opposition. There was concern expressed that the mentoring relationship not adversely affect existing family commitments. This was not voiced as an acute problem, but a recurring issue deserving watchful care.

A second focus of concern was the familiarity engendered with cross-gender relationships. There was some diversity of response on this issue. One mentoring pair reported both approval and encouragement from their immediate families. The second cross-gender mentoring pair reported contrasting reactions from their families--acceptance and support, with antipathy and resistance. While a complete understanding of this phenomenon is beyond the scope of this study, one participant offered her perception of the differing responses:

I was smarter than David. I didn't tell anyone at first. In the sense, I didn't explain the intensity of it. Because, while I knew it was okay, even before I could describe it I knew people were going to mis-perceive it. So I revealed it slowly. To, for instance, my husband. And then, we discussed the philosophy of cross-gender friendships. Now, David is Alan's best friend. And Alan knows everything. And has known everything for a very long time. And approves strongly. It is a delight for him to observe the relationship and the benefits it has been for me.

### **Student Peers**

Students participating in this study found their seminary peers to be openly positive, even mildly envious, of the relationship. There clearly was the perception that this was a rare and highly valuable opportunity for personal development. They shared a sense of expectancy for what was likely to develop out of the relationship:

My friends in school. Most of the people are real excited because it is a wonderful opportunity. There isn't too many opportunities to work in this close of a relationship, with positions open. So, I feel very fortunate. And those people have been very encouraging towards that.

Student peers affirmed several aspects of the phenomenon. The informal, mutual friendship resonated with their conviction that adult students prefer, even desire, such a basis of interaction with their teachers. Additionally, student peers confirmed the longing of many to participate in a mentoring relationship at this crucial period of their lives:

Most all students would like a mentoring relationship of some kind. They have never said, specifically, "It's neat." They have never said specifically, "I wish I had it." But, they have said it is neat in terms of the mentoring aspect. . . Their affirmation would be of the tremendous mutual benefit (of the relationship).

The mentoring friendship generated several issues of concern relative to student peers. While not openly seen as an issue to others, several participants maintained a sensitivity to the appearance of favoritism with their faculty mentor. They sought to avoid any pretense of advantage or preferential treatment. They desired to enjoy and benefit from the mentoring experience without contributing any basis for competition with their peers:

I felt initially that it was a challenge among my own peers. Because the program is not a huge program. At the time, the first year, there was just six or seven, at least, in the same program I was in. As they finally got word that Dr. Peters was mentoring me, I always felt uncomfortable with that because I didn't want them to think that I was getting a better deal than they were. And so, it was always a challenge relationally with them because I didn't want them to appear as though, you know, I am getting a great deal--"He picked me; he didn't pick you." I was always worried about that feeling coming through. So that was a challenge. Just in my relationships with my peers.

I've been very careful--I have not advertised this as a matter of fact--about my relationship with Daniel here on campus. Because I have been concerned about creating a false impression or something like that. It wasn't my intention to exalt myself. . . I felt that to advertise it would make me look like I was trying to use that to my personal advantage. . . I try not to interact with him in the classroom as my friend, you know, for the sake of the other students. I feel that would be unfair.

With respect to the cross-gender relationships, there was likewise some opposition to the familiarity engendered by this form of a nurturing relationship. Peer response was mixed, and was interpreted by the student participant to be based on a priori reasoning rather than the circumstances of this mentoring occurrence:

I would say, in general, that students who have not had any opportunity (to talk) might wonder about it. They might wonder, "What's happening? What is the relationship?" And, I have not talked with all students. And, among the students, not among the faculty, a strong conviction that cross-gender friendships should not occur. That is an issue, I think. People have not approached me, but they think that should not be happening.

### **Faculty Colleagues**

Faculty mentors, in general, received little recognition or affirmation from their peers.

For the most part, only several other faculty knew of their one-to-one nurturing activities.

However, among those aware there was acceptance and support:

I am not sure how many of them know about it. . . Jerry Davis is very supportive. And he is pretty well aware of how I spend my time. And I have never felt, when he goes by and sees a student in here, I have never felt him, kind of, "You should be on your desk there." No. And, as for support and affirmation, I feel very collegial.

### **Social Consciousness**

While each mentoring pair stands alone as one example of the mentoring phenomenon, it also stands in company with a host of earlier experiences and in harmony with a set of contemporary voices advocating this manner of interpersonal relations. How influential were these prior experiences from the perspective of these participants? To what extent did present affirmations affect the formation and development of these relationships? These past and present memories will be considered as part of the broader social consciousness.

### **Prior Experiences**

Though no one pattern characterizes the background of these eighteen participants, a substantial majority described one or more former relationships which shaped their predispositions toward nurturing relations. One-to-one connections were formative experiences in their personal and professional lives. For some, these memories shaped their present convictions about education for ministry:

So, his impact on my life was very strong. He was very much an important factor in my personal growth. I think what happened was, (pause) it was

almost ideal. I received the Lord, and someone was there to encourage me in my spiritual disciplines: Bible study, prayer, early morning Bible studies at the center. Then, I got involved in ministry in helping in small ways, then larger ways, and then eventually I had quite a large leadership role there. I think that was very crucial to it happening in my life, and it will be very crucial to it happening in others. As I see the value of it.

Others had similar nurturing experiences, but lacked the depth and intensity of the present mentoring occurrence. These included prior relationships with pastors, ministry directors, school administrators, and faculty members. In each instance, these experiences were suited to their current circumstances and available resources:

I had a similar one. I don't think it was quite as in depth. It was at Trinity College. His name was Harold Manning. He was the Dean of Student Affairs. My involvement with ASB was in the dorms, and things that were going on at the school at that time. I worked pretty close with him, and I was the music pastor, as well. I wasn't officially a pastor, but I was leading the worship on Sunday mornings at the church he was pastoring. We had that kind of relationship for about a year and a half. Harold was another godly man I looked up to, helped mold me at that time.

These experiences, in turn, affected their outlook on the merits of one-to-one nurturing relationships. They possessed an ideal worth seeking, an experience deserving fulfillment:

He was the youth pastor and I was the youth. So there was discipling going on. I was really involved in the youth group and helped to lead it as an older youth. I was a part of that youth pastor's leadership team. Then, when I was with a college group, there was somebody who was leading that ministry and I was part of the team of students that helped lead on campus. So some of those things I've seen in practice before. It kind of prepared me to be looking for someone like that. So I think I had that kind of picture in mind.

Among the faculty participants, there were some who had mentoring-type experiences before, but generally they were either outside the academic setting or they lacked the comprehensive scope and intense energy of their present commitment. However, they were valued memories in their own professional development:

To a certain degree, Francis Davis did that with me. Not nearly to a level I do it now. But, I definitely see Francis as my mentor in teaching. I asked to be his graduate assistant because I was headed in that direction. I know that is the best way to work with somebody. So, we did that, and he and I became very close friends in the process. And, he preached my ordination sermon.

And I just preached Terry's ordination sermon. But I never had anybody do the kind of mentoring I do with folk here. And, I don't know just why. . . . When I was in the South America, Jonathan Flores was very much a mentor to me for a year. I was at his church. At one point he initiated, "Let's get together for an hour once a week." And we only did that one time! He was too busy. But we did a lot of things together. And, in the process of doing things he would talk about this and that. So, he was definitely a mentor to me.

Other faculty lacked the one-to-one opportunity, but recall incidents and lifestyles which colored their convictions. This early modeling affected their present ideals of teaching at a seminary:

No. I don't think I ever had the privilege of that. But I saw it happen enough times. Probably at seminary, while trying to figure out what my philosophy of ministry would be. Some professors were so powerfully based on the idea of discipleship and relationships. The choices that students would make when they went to seminary, talking to the upper division students, they would always say to us guys, "If you want to make seminary the best experience you can get, pick out two or three professors and you take the initiative to spend time with them." So, constantly people were emphasizing the aspect of, rather than the big conglomerate, try to focus down on relationships. . . . I took a class on discipleship that reinforced that real positive. He took a group of us, there were only ten of us, and poured his life into us in a semester's period of time. Another professor took six of us and poured his life into us about homiletics for a semester. Had us over to his home. I saw that kind of thing modeled at the seminary level.

Part of it, I think, is the fact that I was raised in the home of a very godly father. He was a pastor. He was deeply involved in all the lives of all his flock. Always pastored small churches, 300 - 400, and they were . . . people were in the home all the time. My mother was feeding someone all the time. They went calling together. If somebody was sick, he was over there. And, it was just . . . you know, to be involved in people's lives is more than just to preach to them on Sunday. That's the way it was. People were important. . . . Well, you grow up in a home like that and I guess I come here and I can't draw the line where it stops or starts.

### **Present Affirmations**

For some participants, their present mentoring activities were influenced by the experiences and/or ideals of those in their contemporary setting--personal acquaintances, public speakers, authors. What was spoken of initially as a suggestion or recommendation, came to full expression through these mentoring relationships.

Several participants were affected by the testimonials of family members or colleagues. Mentoring was applauded as a powerful dynamic for personal development. The costs and risks were offset by the benefits to be gained. Mentoring was championed as an effective means of personal change:

I knew that I wanted something. And I've wanted it for years, because my husband and brother-in-law both had it in college and I never had it. And, that is *someone who is willing to invest in me as a person to help me get where I am going.*

Participants were also influenced by the pronouncements of public speakers. Mentoring-type experiences were endorsed for their combination of affection, accountability, transparency, and nurture. Received at the right moment in an individual's life, such descriptions aroused an incentive for taking the initiative towards forming such a commitment:

I asked him about mentoring the end of last term. I had put the idea in his mind. . . . That has been in my mind ever since I heard of a fellow named James Gordon. I don't know whether you are familiar with James or not. He does a lot of stuff with "men to men"--developing positive relationships with other men. Being accountable and having another man that can tell you "I love you" and say it out loud and be there! By developing accountability relationships, not just accountability. Because men are okay with that. But relationships with transparency. So that's been on my mind.

Another compelling voice in the development of these relationships was contemporary writers. At critical moments in the formation and evolution of the mentoring connection, several participants found the ideas of these authors illuminating of their relationship. These ideas helped define the meaning behind their relating, and thereby shaped the processes and patterns of their nurturing friendship:

Reading the book by Tim Jones helped me immeasurably because I realized that mentoring was not primarily or mostly academic, but friend to friend. . . . I became convinced that it needed to be a co-equal kind of level and not hierarchical. Now, my previous experience was hierarchical, by and large. Although it developed more and more into a co-equal kind of thing. It was reading Charlene's writings and reading Tim Jones' book, I found and realized that I have as much to gain in this relationship as I have to give. It needs to be a reciprocal relationship. And, that has proven to be true.

### **Influence of the Institutional Setting**

The ten mentoring relationships of this study functioned within a distinctive institutional environment--a theological seminary. These educational organizations exist to equip individuals for the Christian ministry. How did the school context affect the formation and/or evolution of these mentoring relationships? To what extent did the formal aspects of the seminary environment influence the mentoring? How significant were the informal aspirations of the school context? The influence of the institutional setting will be examined through two components of the context: **institutional structures** and **institutional virtues**.

#### **Institutional Structures**

These institutions of higher education created a network of parts and relationships, arranged in a formal structure designed to carry out their mission as an institution. Their formal structures included programs of study, curricula, courses, assignments, activities, roles, personnel, policies, and procedures. These items were commonly described in school publications and centrally featured in seminary presentations. While these elements of structure affected all relationships in some fashion, the impact generally was moderated by the personal dimensions of each relationship. Study participants observed the influence of their institutional structures in terms of **curricular and extra-curricular activities**, and **individual roles**.

#### **Curricular and Extra-Curricular Activities**

Required learning experiences are commonly placed within the curriculum of a program of study. At these three institutions, these included scheduled courses, practica, and internships. Voluntary learning experiences, additionally, fell outside the prescribed curriculum and often were provided on an optional basis. Examples of these include student organizations and services, informal prayer and discussion groups, accountability groups, and spiritual direction projects.

As has been noted earlier, classes and practica provided occasions to form acquaintances, develop familiarity, and explore the potential for nurturing encounters. These prescribed learning activities were essential at the outset of these relationships:

I have known of him, and his reputation, for some time. . . But, where I really got to know him was in classes and here on campus. That is where the relationship developed.

But mostly he is in my internship, and so he is a supervisor in that. That's where I got to know a lot about him, and where he is at, and what he is going through.

The discipline of official internship requirements forced us to be disciplined in our weekly meeting times. And while we did not meet just to satisfy requirements of the program, this discipline did keep us from skipping meetings and thus we invested the time needed to build a good relationship.

Voluntary activities, likewise, were instrumental in bringing faculty and students together.

Through these, the participants shared a common interest. Though less certain and predictable, extra-curricular activities created the basis for potential on-going relationships:

I think it helped. I think it helped. It gave me a reason to first approach Pete. Otherwise, I may not have. I'm not sure. But, given that, once I approached him, I always had that basis and it was because of the seminary that I was kind of there in a sense.

While institutional structures were influential, especially in providing a basis and discipline for meeting, they were not limiting. Students and faculty soon shaped their relationship around their interests and convictions rather than the distinctives of their educational context. The seminary context became a shell in which their mentoring dynamic took expression:

The seminary provided structures. But had David been a pastor, we could actually have done many of the very same things. Only, it would have worked out in a different context. And, certainly, spiritual friendship, of course, would be able to occur anywhere. The particulars we were working on, helping each other with various skills or goals, might have changed somewhat. But even most of them would be quite similar.



The educational setting was suggestive of themes and skills for development, while permitting the pair to respond to personal needs. The mentoring process was constant, while the mentoring objectives were adaptable:

Well, the seminary provides a structure and, in a sense, allows a more multifaceted color to the whole thing, because of the demands or needs of this environment. For example, it probably wouldn't be that *apropos* to help someone in the church to develop a knowledge of Greek, or whatever. But, there might be needs for learning how to relate to people on visitation, or whatever. I think it is something that could be replicated in almost any setting. There would be just different nuances to it or different structures to it.

The mentoring relationship proved to be a strong counter to negative experiences with the academic life of the school. Whereas studies might have been disappointing and/or unappealing, the relationship between faculty mentor and student protege was both a delight to the heart and an encouragement to the will for perseverance in the formal side of education:

You know, when I think of seminary, I think of all the academics and all the book work and everything. In my mind that paints a kind of dry, cold atmosphere almost. It's real rigid, real staunch, academic, hard driven. But our relationship wasn't like that. It was more like a breath of fresh air, low stress, just sharing from the heart. I'd feel free to share things that weren't exactly on the spiritual side until, I think, that I got to that point when our trust level was built up. Our association with the seminary was probably what got it going. While it really didn't hinder, I don't think it was the thing that kept us going.

### **Individual Roles**

The social dimension of institutional structures consists of individuals performing various functions or offices within the organization. These roles frequently take their definition from a distinctive relationship with another in the context. In this study, these roles included professor, student, academic advisor, graduate assistant, student activity advisor, student leader, spiritual director, and spiritual directee. Participants reported that these roles served beneficial ends in the relationships, but also were subject to distortion and/or mis-use.

Similar to what has been noted in the previous section, individual roles were useful to bring faculty and student participants together. Their formal roles established a basis for on-

going transactions in which nurturing took place. In most of the cases, the formal roles facilitated meaningful personal growth:

I do think that there is one advantage to being in seminary with a relationship. That is, that we are set up in an system where we are suppose to ask questions and he's suppose to have answers. I think that might make a difference as far as making it an academic kind of relationship. It made it a little easier to get right on to the solution. It kind of snowballed from he being assigned as my academic advisor, to helping me with classes, to he being my professor and we're dealing with pastoral ministries. I'm having some troubles in my church and I know that he is teaching in this area. He understands that, so I ask some questions and finally get around to the point to where I'm getting to know him and he's getting to know me. I think that facilitated that mode of, you know, he being a professional mentor. It's just to what degree he is a professional mentor--purely in the academic, or in the person's life and ministries as well. I feel like he has covered all three of those places.

Institutional roles sometimes worked against the mentoring commitment. Faculty mentors stated that their teaching and/or advising load severely hampered their ability to mentor students. While meaningful involvement was possible with a small handful, the majority of students were not nurtured to any depth. This was a considerable frustration to these faculty mentors:

One of my frustrations . . . I think I would mentor more if I didn't have the load I have. . . I mention that, because for me it interferes with being a mentor. The energy and time I have available to mentor. I would like to have more time. I see mentoring is another term for discipling. Ideally, with the seminary environment, all faculty need to be trained to mentor or disciple and that each of us could have a little flock that we would meet with as a group, then also one on one to really mentor all the way through. We do not have that structure. I don't have the energy or the time to do that. So, I am available on a responsiveness basis.

I think we have too heavy of a teaching load. We have eight hours a term, which is fairly heavy. They expect us to do more. The expectation of meeting with students is there, too. But we can't meet with more than a few in depth when we have such a teaching and advising load.

For several mentors, their goals were to be significantly involved with a few while sustaining a caring and supportive relationship with many. As such, they hoped to affect those seeking nurture, while being available to others should they later sense a need:

Not in depth, no. You can't. There isn't enough time to really relate well to dozens. But not all of them want or seek that. I try to be available in that kind of relationship to those who really seem to want it and need it. Some are being mentored by godly pastors. Some are being mentored by people in their church, or by other faculty here. So, I don't feel that I need to be relating in-depth with all fifty of my students. Some are very well put together. Their marriage is flourishing. Their commitment is right on track. Their bills are paid. And, they've got it altogether. And, I rejoice with them. But, I also realize that they will be broken some time. And, I would hope that at least our relationship will be good enough that when they do run into major things that they will feel free to come and talk. And, that's why I tell them, "If you ever need a listening ear, here I am. That's what I am here for."

Another facet of individual roles affecting mentoring activity was the use and/or non-use of formal titles. This included appellations associated with institutional roles (e.g., professor), or academic degrees (e.g., doctor). While protocol might have presumed their use, the emphasis on creating relationships characterized mutuality, honesty, and accountability argued against. Within this population of eighteen participants, nearly all operated on a first-name basis in their relationships. The majority volunteered their preference to avoid the use of formal titles because they tended to accentuate a difference insignificant to their mentoring dynamic. Within their mentoring bond, titles such as professor or doctor were irrelevant. For some, these titles were barriers to openness, obstacles to establishing a common ground of understanding and appreciation. As symbols of power or status, they hindered acceptance:

I think I can only speak for myself. I feel very strongly that the issue of titles gets in the way. It is hard to get the students to stop calling me "Dr. Davis." But, I think that is really important. I don't think I ever worry about them not having respect. The Ph.D. was, in my mind, for the privilege of teaching, not so that people could put me in another category. It is difficult to have a friendship with someone in another category if you are not in that category.

First of all I see the whole matter of professor - student. It's always difficult to get away from that. Some students might have problems with that, always holding you on a pedestal or feeling they have to come across better than they are. So there is not that kind of openness. David happened to be one of those who could bridge that. He didn't let that stand as a barrier. I think there are other students who might have a barrier.

Our relationship is not academic. The school itself, the institution, does not shape the relationship. Except for it is a place where we come. Where we are

at the same time. It allows us to be in the same milieu, if you will. His role as professor allowed us to meet. He doesn't relate as professor or doctor. That is another thing that is attractive. He doesn't take a power role. It's apparent in his life. He doesn't feel a need to take the power. . . And, he is not only that way with me, I have seen him that way with other people. If I hadn't, my red flags would have gone up long ago. So of the institution itself, and the institutional labels, in my relationship, there are none. If he was just there as a student, but still had the life expertise that he does, he would be just as attractive.

### **Institutional Virtues**

Educational institutions believe certain actions or activities are conducive to the fulfillment of their mission. As a consequence, they affirm the worth of these behaviors. They become regarded as virtuous activities at the institution--actions considered to be right, correct, good, morally excellent. Attitudes and behaviors in line with these virtues are affirmed and supported by colleagues and administration. Examples within higher education include research and publication, teaching, community service, student development, faculty development, grant discovery, and endowment raising. With respect to the activity of student mentoring, the eighteen study participants discussed two institutional virtues: **student development**, and **faculty development**.

### **Student Development**

One primary goal of theological seminaries is the "achievement of personal, professional, spiritual, and academic formation of the student" (Association of Theological Schools, 1988a). While the means to this end generally have been viewed to consist of the organized activities of an institution (e.g. course requirements, chapel activities, practicum), self-initiating activities, such as mentoring, has often been overlooked. Of the eight faculty mentors in this study, two acknowledged the explicit approval and commendation of seminary leadership:

I found a lot of support from the administration here. They know I am doing that. I get a lot of verbal, "We're glad you are doing that. You are a model

of ministry around here for mentoring." The dean has mentioned that many times.

My dean here is real supportive. We've talked before at length about my philosophy of ministry and the way that I love to teach. He's asked me a couple of times, being very sensitive as a dean, making sure that I am not over extending myself. And I say, "Well, it's not an over-extension, because I don't think I could teach if I didn't do this." So, since I teach on the basis of the relationships, I really have to be involved with the lives of my students. Otherwise, I just don't have the compassion to teach them the stuff that I do in the classroom. So, he is real supportive.

Other faculty mentors identified a sense of general acceptance on campus, but were unable to name further tangible affirmation or support. The effort, as well as the expense, to mentor was solely borne by the faculty:

As far as these personal times, I wouldn't say there was any tangible support. There is no encouragement to do it. For example, reducing course load so you could do it. Or, providing money so you could take them out for lunch occasionally. No, none of that. It is all on my own. . . I think they all see its value and appreciate what I am doing. But, it is not particularly (pause). I mean, they haven't greased the skids so that I can! But, they haven't necessarily put a road block up so I cannot.

Some participants raised concerns about the lack of positive modeling by administration in support of mutual mentoring connections. In particular, administrative staff need to participate in relationships with faculty characterized by openness and understanding. Relationships need to transcend roles and functions, and operate on the basis of mutual trust, commitment, love, and accountability. Since administrative leadership set the tone and atmosphere on the campus, it is vital that these persons display the attitudes and behaviors conducive to the formation of mentoring:

Right now we are a *role-driven* institution. And we function according to *rules*. And it is not a safe place. In my opinion, it is not a safe place to grow spiritually. You cannot be truly honest here without fearing repercussions. If those kind of relationships are not occurring among the faculty and the administration, then it is far more difficult for them to be occurring with the students. And we pick up the atmosphere that is here, anyway. . . Commitment and trust, those are the same two things that the administration must come down with and be conveyed to the faculty and the faculty themselves will convey that to the students, or that atmosphere will be self

evident to the students, and so forth. But, I don't think this institution does convey those two attitudes thoroughly enough.

### **Faculty Development**

Another institutional virtue of theological seminaries is the enablement of faculty with the abilities, resources, and opportunities for effective instructional practice. Faculty development includes the sustained and focused effort to equip the teaching staff so they perform their duties as desired by the institution. If one would suppose that mentoring is a desirable activity of the faculty, as the participants in this study believe, then it follows that faculty development should include training specifically focused on the development of mentoring capabilities.

Responses from study participants indicate either there has been a paucity of interest towards this end, or no interest at all. Attention appears to be wholly given to the formal obligations of the profession, such as teaching, writing, and administrative tasks, rather than the informal and self-initiating functions of student development and nurture. However, these participants believe that the institution can and should demonstrate active support on behalf of faculty development in student mentoring. Specific training on skills and insights for adult nurture will benefit the faculty:

We need to provide training. I think that there is a skills side to it. Listening skills. Some therapeutic skills, but not to make them therapists. Some developmental awareness. Both in terms of general adult development and spiritual, faith development. Some awareness of psychological needs.

Faculty will gain from exposure to the better personal assessment instruments available today.

These exercises both can enrich self-awareness and understanding, and can expand the resources of faculty as they interact with students:

I really think that we need to have a workshop for the current faculty to take assessment instruments upon themselves. . . Taylor-Johnson, Meyers-Briggs, and perhaps even including the MMPI, whatever we end up using for the students, I think as a faculty we should use on ourselves. They should be interpreted to us, so we can have a better feeling of our own stuff. Some of

the folk have done some of that, but most of us haven't done any of them recently. I think it would be a real good help. Then, to sit down and work with someone who is competent and work through that. This would help us to better understand ourselves and think of that in terms of mentoring other students. I think that would be a real help.

Additionally, faculty/student mentoring can be supported through administrative initiatives to foster nurturing relationships among faculty colleagues. Administrators can lead through creating appropriate expectations and activities:

The absolute best thing the school can do to help facilitate such relationships is to foster them among the faculty. There needs to be serious, in depth faculty development on this front. Those people with social power among the faculty need to begin modeling openness and intimacy that transcends the respective roles. Spiritual intimacy and even confession should be the norm. This is a serious need. Have faculty retreats that are social. Make time for relationships. Train for and set up the expectation of developing spiritual relationships with each other. Perhaps even set aside a time slot. Expect that it be a part of each person's self-generated professional development goals--such are often turned in to administration. Faculty need to start talking from their hearts and not just their heads. They need to know that the seminary is a safe place to be in process and to grow.

Study participants proposed a review both of the contractual load of faculty, as well as the structure designed to carry forward the goals of the institution. For some faculty, a heavy load of teaching, advising, and administrative duties impinge on their ability to spend time with students. There was a call either to include mentoring as part of one's load, or to redress the balance of load between all faculty. Additionally, there was a call to reconsider the organizing structure of the educational plan:

You have the actual load. You also have the structure. I think that the institution needs to address both load and structure. All of that, to me, would grow out of how we conceptualize our mission. And then, therefore, how we go about it. Are we trying to produce in them (pause). We're wrestling in our institution about outcomes-based education, which has a lot of positive stuff. If we look at what we are trying to produce, which I think can be justified biblically--the fruit of the Spirit and those kinds of things--then that ought to free us up in terms of how we conceptualize the path toward the outcomes. And we can get away from our traditional structures. We need to back off in terms of how it always has been and just look at the whole thing and if need be, we can restructure and reconfigure totally.

Finally, study participants expressed their caution over establishing a singular approach to mentoring relationships. While all faculty should partake of developmental exercises, and all should be encouraged toward nurturing activities with their students, not all faculty should be expected to participate in mentoring relationships. Personal styles differ, prior experiences vary, and opportunities will change by semesters and years. All can benefit from faculty development in this area, but there should be acceptance of diversity of expression on the part of the faculty:

Everybody's personal style differs. I think because of my background, I am not really scared to uncover anything. I have seen all kinds of things crawl out from under those rocks. But, if you haven't had that kind of background, I think it is enough to know that you are not expected to deal with all those things. I am sure that another faculty member would not even ask all the questions I ask my students. But, everybody is mentoring's style is different, and I think that needs to be expressed. That this is not to violate your personality, or your student's. And it doesn't mean that you rush in and hit them over the head with your mentoring hammer.

So, to foster mentoring, one has to be right up front that this may need to be a skill you need to learn. This isn't meant to do violence to your personality or style. You may not fit everybody. But, a student should see the faculty as approachable and available. And willing to come alongside and help.

Well, in thinking of the whole process, I really wonder if every professor should or can? Or, should have to? I understand the process, and I think it is important to encourage it, and I think a lot of guys could who don't realize that they could and should. And, it may take a little (pushing gesture) to get them off the dock and get them in swimming. But, having done that, having said that it is required for all, and having started it up with great fanfare, I think someone should be able to look at this person who is actually hurting under those requirements and struggling, and saying, "This just isn't me! I just can't spend this much time listening to people rattle on about this and that." And, rather than saying, "You are in the seminary; you will be a mentor." Perhaps the emphasis should be, "That's our ideal. But, if you really find that you are not gifted that way, we are willing to work with you and use your strengths in other ways." And, I don't know there is a framework for that. For giving a graceful out for the guys who just go and admit who they are and what their vision in God is calling them to do. And they can lecture to 500 students and make it live, but they can't relate to five and make it work. You know. There should be room for that.



### Benefits to the Institution

Another line of inquiry addresses the issue of benefits to the institution. Just as the mentoring relationship produced important outcomes for the student and faculty mentor alike, so these relationships generated valuable benefits to the institution. In the thinking of these eighteen participants, mentoring was an activity of great value for their institution.

This section reports on the benefits of the mentoring relationship from the perspective of the participants themselves. What has the seminary gained as a consequence of this nurturing relationship? What are the long-term benefits to the institution? Overall, how does the seminary benefit from a faculty/student mentoring relationship? Their responses anticipated both near and distant outcomes--those coming to fruition in the present tense, and those expected to reach fulfillment within the near-to-distant future.

The mentoring relationship **transformed the institution's reputation**. Higher education institutions are known by their reputations. Current, former, and prospective students pass along stories and anecdotes that characterize distinctive traits of a school. Oftentimes the perceived truth bears greater impact than the actual truth. Nurturing relationships between faculty and students hold promise to alter perceptions regarding the nature and dynamics of institutional life. Course work will be seen as re-vitalized, campus life humanized, and the repute of the school will become much more appealing:

I think it would go a long way towards squelching the feeling that seminaries are not real life. That seminaries are not reality. Theology, lectures, and more theory, as opposed to real life. But when a student has the opportunity and privilege to get close, one-on-one, with their professors, it breaks down all those barriers. And I think it would go a long way into curbing that mentality which I think has grown fairly fast.

I think what it does is that it allows for connection between the students and the staff at the school. Which allows for much more positive relationships. If it wasn't for a few positive relationships with professors, I would have a hard time recommending it. . . The more human interconnectedness you have, the more attractive a place it is. I think allowing it, encouraging it, is very beneficial in subtle ways.

You know, when I think of seminary, I think of all the academics and all the book work and everything. In my mind that paints a kind of dry, cold atmosphere almost. It's real rigid, real staunch, academic, hard driven. But our relationship wasn't like that. It was more like a breath of fresh air, low stress, just sharing from the heart.

I think it (mentoring relationships) will be good for the reputation. Because, then a lot of people go, "Oh, where did you go to school? Oh, such-and-such seminary. I meet somebody else who was really good too."

The mentoring connection **enhanced the seminary's unity around its vision.** With the diversity of personalities, programs, and activities on every campus, mentoring provided a mechanism to facilitate a singular outlook based on the institution's vision. Faculty mentors became agents of socialization, imparting and enhancing values that resonated with the institution's vision statement:

Another thing is that I think it enhances the unity of a seminary; because if a lot of people are having deep relationships at the seminary, it seems to me, if the professors are meeting together at faculty meetings and the students are meeting with professors, then there is more of a direction or more of a vision that can be communicated subtly. That is, instead of forced from the top. There is good communication between students and faculty and hopefully administration.

Faculty/student mentoring **converted learning classrooms into learning communities.** Students and faculty participants identified a particular challenge facing contemporary theological education--the student body now consists of commuters having little time and energy for the community-building social activities of a generation ago. Today's ministerial students are older, carry more obligations for financial and relational needs of a family, and are less connected with the people in theological education. The trend of this generation is to secure an education apart from relationships. Faculty/student mentoring converted a learning classroom into a learning community. People learn in and through relationships:

They talk about seminary as community. Well, that is garbage. It is not. Maybe it was 25 years ago. But people come, once or twice a week; they

study; and then they get out of here. They go home and do the rest of their lives. Well, this could be a benefit that counteracts that.

We become a community instead of just a classroom. I am very committed to spiritual growth in community. The more I study that, the more I am convinced that really is true. That we are members one of another. We are in Christ, members of His Body. We are going to grow in the context of relationships. Relationships are what change us. Relationship with God. Relationship with others. . . You're not just a teacher, you are a person. I relate to you as a person. I think that it keeps all of us growing. All the members, individually, are going to be built up. And the seminary community, as a whole, is something larger than the sum of its members. There is a community that will develop as we are all involved in different kinds of relationships.

We do a lot of things that are real community, but almost by accident. Not by plan or by commitment. It takes a real core value shift. A basic belief issue. That we are members of one another. We need each other. To grow, to exercise our gifts, so forth. That is something that our culture is not going to teach us. We have to learn it here and in the church.

Faculty/student mentoring **improved student retention**. While the reasons for attrition may be diverse within any student population, the factors leading to persistence include meaningful relationships between students and members of the faculty. Valuable, edifying relationships are attractive. Students are hungry for opportunities where personal growth occurs. They want relationships that will develop their strengths and compensate for their weaknesses. Students will highly value learning contexts where significant, personal change occurs:

People will love it. People will come and will stick around. We'll have less fall-out. Less-drop off. Because people will see the quality of relationships. This is the place where they are growing. This is the place where people will help them in their weak areas. And they will help to contribute. I think you will see a real strong student body. And a growing faculty.

The mentoring relationship **produced better-prepared graduates**. While the mandatory components of their studies were essential, the voluntary dimension of mentoring contributed a significant enhancement to their training. Mentor-based learning was broad yet focused, intensive yet responsive, personalized yet relevant to the demands of the ministerial

profession. Mentoring both accelerated the process, and targeted the effort toward crucial issues in an individual's education:

We will have broader and better training. Our students will be better equipped for ministry because we really poured this stuff into them.

Mentoring relationships benefit the school, especially when the relationships are with men. Women have nurturing relationships all the time. Women are very skilled at it. With men, the graduates will be more mature.

The seminary trains on an intellectual level. We are not just intellectual people. Which is one of the problems with the kind that we get coming out of seminary. They don't like people, for example. I think that the more mentoring relationships that are allowed or encouraged on an informal basis, the more you are going to get well-rounded people who are aware. For example, "I have all these skills, but I don't like people. What else can I do?" Or, "I have all these skills, and I resolved some of these personal issues through this relationship, and I am a better person." And this reflects back on the seminary, in terms of direct benefits.

I see that the students will come out stronger. And have a stronger, not just knowledge base, but knowledge-lifestyle base. And, that is because the faculty have been examples to us. And, then, we can go out and be examples to other people.

Mentoring relationships **expanded the institution's knowledge of its graduates**. The mentoring connection brought faculty and student closer together. As the student departed, the faculty member was left with a detailed and credible memory of the student. This will serve both the institution and its constituency as requests come for endorsements and recommendations for vocational placement:

(Mentoring relationships) give the school a fairly good perspective of the kind of people, a little closer look, a little more first hand, of those who they are sending out to do ministry. And at the same time as churches, organizations and missions groups are saying we need this kind of person, "Would you happen to have anybody in mind?" I think that these kinds of relationships are a process of getting to know each other and so they better know who they might be able to suggest, for instance.

The mentoring relationship **created strong relational attachments with alumni and alumnae**. Though the intensive mentoring activities have passed, the collegial association

continues on indefinitely. Affection and regard will remain, likely for years to come. This relational connection establishes a strong linkage between the institution and its graduates:

I think if every student had this kind of relationship, it would bond them to the school like no other activity that goes on. I mean, it would not be a connection necessarily with an institution, but it would be a connection with a person. "This person spent time with me, and I really appreciate it, I really learned so much. This is how my life has changed." So on, and so forth. When they think of the school, they will think of you, and they will think of the connection they had with you. That is a connection that is extremely strong.

I think that the school is going to develop a very strong loyalty with the student. Because when the student comes out, not only with his academics in place because of his degree, but he has a very strong connection with the faculty member. There are strong memories; there is strong loyalty to pray for the school and say, "Yeah, that's where this commitment toward really building into a life of another person really found a place to grow." I don't know if that ever can be taken away from someone. So I think the school benefits from the strong affinity that they're going to get with their alumni; strong support ministry to say that they have produced into the life of the student what they promised they would give beyond the academics.

According to the thinking of these participants, this loyalty will foster a commitment to serving the needs of their institution:

We will have a much higher loyalty. Our alumni will see the seminary as a valuable place and will become key recruiters for us. Because they will say, "I had a great experience at Western. I not only learned everything I needed there, but I had some people who really cared about me and gave me a boost on the way." And I think realistically, I think that is what we are looking for.

I would think it would have implications for support, financial support particularly. Support, like I had this weekend when a pastor invited a seminary professor to come. Why a seminary professor? Why not another pastor? Or, someone like a traveling speaker? Someone not associated with the seminary? I think it is his connection with the seminary. Anything you could do like that, even a mentoring relationship, would only increase that connection, making those bonds that much stronger.

The first thing that comes to my mind, and I feel bad to say it, is money. I think a school will have a stronger alumni, because there is a real heart-felt feeling about their tie to the seminary--because of the professor and the time that they had there and the life changing things that happened. I think that it strengthens their alumni base, their donor base and their recruiting base. So I think that a president or a dean ought to take a look at that.

It also strengthens their loyalty, their giving, their prayer support to the institution ten times over . . . because they feel somebody cares about them. They aren't just paying money for a class. I think that is really a major thing.

The faculty/student mentoring relationship **extended the educational mission of the institution into communities.** The primary task of theological schools is the preparation of individuals for the professional ministry. Yet mentoring created a dynamic which will extend this leadership-development mission into constituent churches and service agencies. Student proteges are expected to replicate mentoring in their fields of service:

Mentoring will transform these future pastors, teachers--whoever they are that graduate. It has the potential to transform them and their relationships with constituents after this place as they become pastors or teachers or whatever. The effect, as in all teaching, is to multiply and further extend those concepts and values that they learn here. So, it has the potential both to transform the seminary and the people out there as pastors take over churches.

It will not only help the seminary, but the people who leave from here will have an experience of that (mentoring). Which then they will take out wherever they go. And spread the impact of a spiritual life in the context of God's people. A real commitment to that. Which, I think, is so lacking in our culture. We are individualistic. We need to learn about community.

The mentoring connection **fostered an informed positive regard among constituents.** As student proteges depart to their fields of service, they will carry strong positive images of their nurturing relationship with a faculty member. These recollections will surface in conversations and public discourse, and thereby enter the community mentality of constituencies. Word-of-mouth testimonials are a desirable medium for public relations:

As churches see the effect, they, in turn, will come back and say, "Hey, we like that seminary. We like what is happening there." As part of the spiritual formation process, let's say, of nurturing, and so forth. It will only be all positive and good. I cannot think of any negative thing which would come from such a process.

One benefit is that they would, of course, go out and talk a lot more about the seminary. So your public relations will be a lot better.

**Table 14. Benefits of the Relationship for the Host Institution**

- > Transformed the institution's reputation
- > Enhanced the seminary's unity around its vision
- > Converted learning classrooms into a learning communities
- > Improved student retention
- > Produced better-prepared graduates
- > Expanded the institution's knowledge of its graduates
- > Created strong relational attachments with alumni and alumnae
- > Extended the educational mission of the institution into communities
- > Fostered an informed positive regard among constituencies

### **Summary of the Contextual Dimensions**

Faculty/student mentoring occurred in a context defined by social relationships and institutional features. These marked the nature and form of the nurturing, and gave rise to distinctive outcomes for the seminaries.

The social setting consisted of family, friends, colleagues, the wider social conscience, and memories of relationships from prior years. The immediate circle of relationships rendered both social support, which was affirming, and social opposition, which was hindering. Generally, immediate family members were positive, particularly when developmental benefits were in view. Opposition was limited to one cross-gender relationship when the nature of the relationship and its implications were unclear. Student peers were openly affirming, sometimes envious and, on occasion, questioning. Student proteges themselves were more concerned with the appearance of favoritism than was to be evidenced by their peers. Faculty peers, in general, were unaware of the mentoring activities of their colleagues. Prior

experiences with nurturing-type relationships were significant memories for these eighteen participants; and, in combination with contemporary voices, contributed to their outlook towards present mentoring activities.

The institutional setting established formal organizational structures and informal attitudinal virtues. School activities, as a formal component of the setting, were influential in the establishment of the mentoring connections, but not limiting or controlling in their evolution. Faculty roles, including duties and titles, were oftentimes more limiting and/or hindering than facilitating. There were numerous suggestions to work around these obstructions. Institutional virtues that concern mentoring included student development and faculty development. It was evident that both were significant issues deserving greater attention, support, and involvement from institutional leadership.

Faculty/student mentoring provided positive outcomes to the host institution. Items affected included the institution's reputation, campus unity, knowledge of its graduates, and connections with its graduates. On-campus mentoring benefitted student learning, retention, and professional competence. Additionally, faculty/student mentoring favorably affected the institution's influence in their constituency, as well as contributed to positive public relations.



## CHAPTER 7

### SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Our goal is the transformation of ourselves, our community, our institution, and so forth. Without relationships, I am convinced, we hardly influence other people. Mentoring is the most intimate, and direct, and personal, and perhaps unlimited way to transform or influence someone else. . . It may be a slow and laborious process, but in the end, it has the potential for reaping far greater consequences for good than otherwise the neglect of it would produce.

It is a relationship, not tasks or skills, that teach, train, and affect most deeply. It is through *relationship* that one is able to change another's life most substantially.

In this final chapter, the research is both summarized and discussed. Goals and methods of the investigation are reviewed in a **summary of the study**. Findings are set forth in the **conclusions of the study: a descriptive theory**. Results are discussed in a two-fold application: **implications for further theory development**, and **implications for further research study**. The closing thoughts of the researcher are delivered in the **conclusion**.

#### Summary of the Study

Within recent years considerable attention has been directed to the virtues of the mentor/protege relationship. When seen as a means to prepare individuals for professional practice, mentoring has offered both a dynamic process that imparts the knowledge, skills, and attitudes for complex roles, and a means to socialize the individual for effective service in a vocation. The ministerial profession in the United States is one such group, drawing significance both from its size and its influence in community life. Nearly all of the professional programs which educate these ministers are located in institutions of graduate education, commonly called theological schools or seminaries. A survey of the literature on these institutions reveals both a rising chorus of voices calling for renewal, and a quickening interest in the efficacy of mentoring for ministerial education. While a considerable interest

for research has been devoted to mentoring in business and higher education settings, there has been neglect of the ministerial campus.

Since mentor/protege relationships are perceived to be desirable and efficacious for adult and professional development, how do significant ones function within theological education? What is the nature of the relationship, and how does each participant influence the course of the relationship? How does the social and institutional setting influence and shape the phenomenon?

This research project was designed to achieve several goals. From the literature, mentoring as a phenomenon in the world at-large, in higher education settings, and within ministerial education was defined and described. Through direct contact with the ministerial campus, the current practice of significant mentor/protege relationships was explored and explained. From these two, the study culminated in the generation of a descriptive theory that illuminated characteristics of these relationships on the ministerial campus.

Three research themes were evident throughout. These included the nature of the mentoring relationship (interpersonal theme), the individual's experience (intrapersonal theme), and the setting (contextual theme). Each of these themes gave rise to a primary research question, which was followed by a number of secondary queries for exploration.

**Research question one: What are the essential characteristics of a significant mentor/protege relationship?** Attention was given to formation of the relationship, patterns and characteristics of the relationship through time, and factors that influenced the change in relationship. This question also sought to understand the function of the mentoring relationship in four developmental themes: academic, psychosocial, faith and meaning, and vocation.

**Research question two: How does each participant influence the course of a significant mentoring relationship?** Understanding was sought about the motives which

influenced individual choice to participate. Information was gathered on the qualities which attracted each participant to the other, and the effect of similarities and/or dissimilarities on their relationship. Additionally, each participant was queried about benefits they have realized as a consequence of participation.

**Research question three: How has the setting influenced the course of the mentoring relationship?** The study sought to understand the impact of significant others, past and present, on the formation and development of the mentoring connection. Attention was also given to understanding the influence of the institutional environment, formal and informal, on the formation and activity of these mentoring pairs. Additionally, the participants were questioned on their perceptions of the benefits of faculty/student mentoring relationships to the institution as a whole.

The study was descriptive in purpose and exploratory in nature. Since the intent of the study was to describe and explain a complex interpersonal phenomenon in a new setting, a naturalistic design was chosen over an experimental design. The qualitative investigation permitted inquiry into the participants' frame of reference, seeking to understand the phenomenon as it was lived and understood, and then was assimilated into patterns of meaning and value.

A multiple case study design fit well the problem and methodology. The case study strategy provided a holistic, intensive description and explanation of the phenomenon. The mentor/protege relationship was regarded as a "bounded system" (Stake, 1988, p.258)--an incidence of unity and complexity that was capable of being studied as a whole. Multiple cases of mentor/protege relationships from the population were studied, thereby replicating the findings for a richer collection of experience and perspectives.

The population for the study consisted of faculty members and ministerial students involved in significant mentor/protege relationships at three seminaries in the Portland,

Oregon, metropolitan area. These schools were selected because they contained the characteristics of the research inquiry, were accessible, and are examples of graduate theological institutions in North America.

Study participants were purposefully selected from the population on the basis of their ability to provide the information stated in the research questions. Informed administrators at each institution recommended faculty who were reputed to display significant mentoring activities with their students. Indicators of significant mentoring activity included intensity (e.g., time together), involvement (e.g., multiple areas of connection), and transformation (e.g., personal change). Student proteges were nominated by their faculty mentors. Eight faculty mentors and ten student proteges participated in the study, forming ten mentoring dyads.

Data was gathered through several in-depth interviews and a written questionnaire. An open-ended interview guide focused on the essential themes of the research questions, while permitting adjustments in phrasing or emphasis to respond to the expressions of each participant. The questionnaire rehearsed the primary themes, affording an alternative means to collect the respondents' thoughts. The original effort to collect documentary materials was discarded after nothing was offered during the first three cases.

Analysis began after the first interview and continued through the final synthesis and generation of theory. Themes, typologies, and categories arose from recurring patterns in the respondent data. Each case was analyzed separately, and then the eight cases were brought together into one analysis and synthesis of common patterns, themes, and categories. A descriptive theory emerged from and was grounded in the data. The final product was the generation of a descriptive theory integrating the findings across the cases.

### **Conclusions of the Study: A Descriptive Theory**

Significant mentor/protege relationships on the ministerial campus were the product of three dimensions in a dynamic, evolving interaction. These consisted of interpersonal factors,

intrapersonal factors, and contextual factors. Figure 2 depicts these primary factors in a descriptive model.

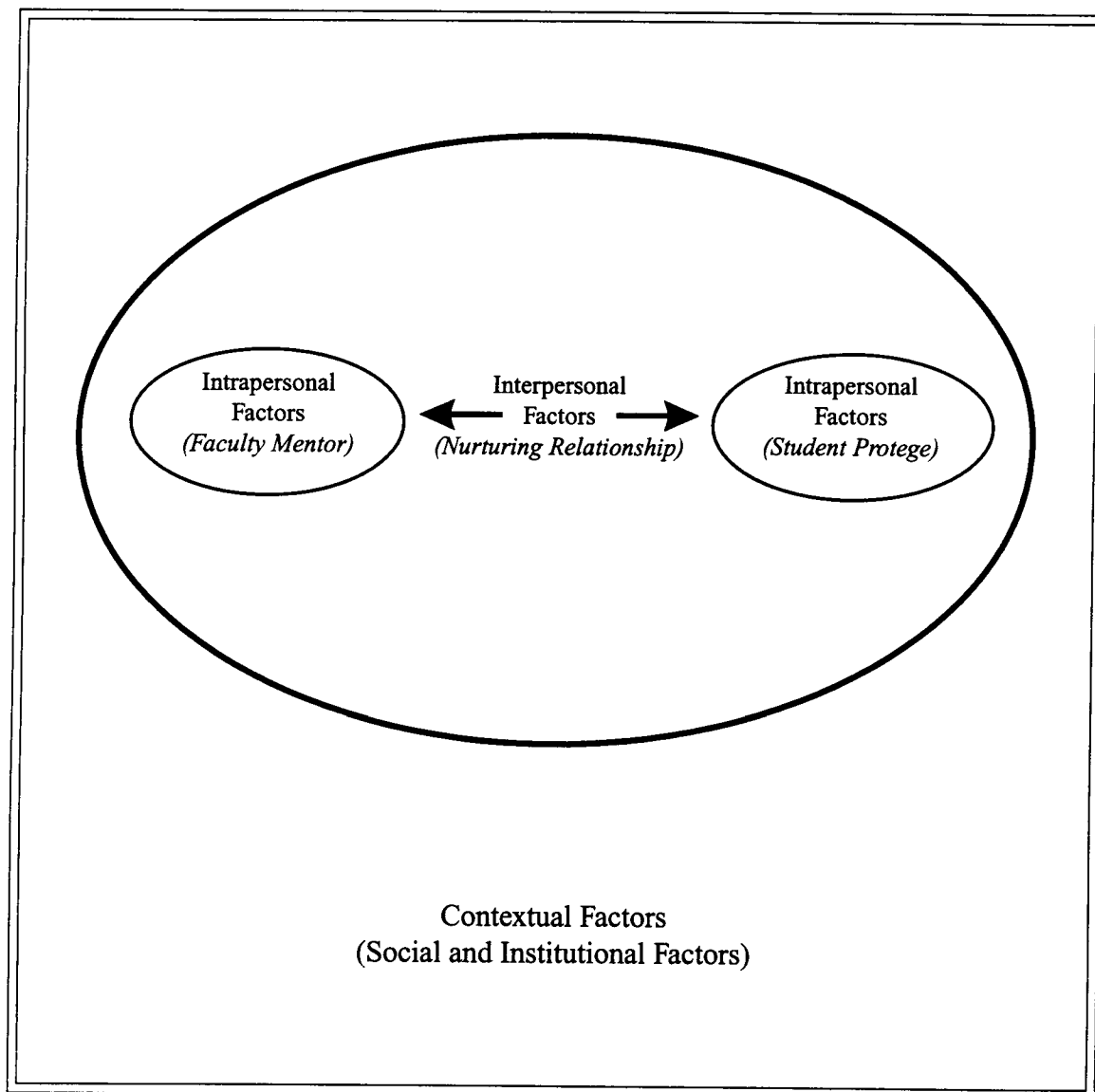
Each dimension brought a mix of variables which, when present, gave rise to the formation, development, and outcomes of the mentoring phenomenon. These variables are displayed through an interactive model, Figure 3, illustrating the interrelationships between parts.

The **interpersonal dimension** encompasses those "between person" elements which explain the pattern, timing, characteristics, and functions of the relationship. The mentoring relationship was shaped through an evolving dynamic of personalities and opportunities. Three conditions enabled the participants to transform their acquaintance into a mentor/protege relationship: psychological readiness, educational opportunity, and faculty initiative.

The nurturing connection developed through a uniform progression of five stages: Awareness, Appreciation, Acceptance, Accountability, and Association. Each stage was marked by distinguishing characteristics of activity and meaning. When the participant began to perceive the relationship as predominately marked by these characteristics, the relationship was ready to progress into the next phase of interaction (See Figure 4).

While the mentor/protege relationships were diverse in shared activities, they were alike in essential qualities: accessible, open, mutual, intimate, empathic, friendship-based, and multidimensional.

The mentor/protege relationship was further described in terms of mentoring functions--those aspects of the relationship which enhanced or enabled the achievement of personal growth or ministerial competence. The academic functions--mattering, challenging, and teaching--facilitated educational ends. Psychosocial functions, including affirming, counseling, and befriending, enhanced the formation of individual identity, personal competence, and general well-being. The faith affirming and faith applying functions empowered the



**Figure 2. Descriptive model: Three dimensions interface to create and sustain the mentor/protege relationship.**

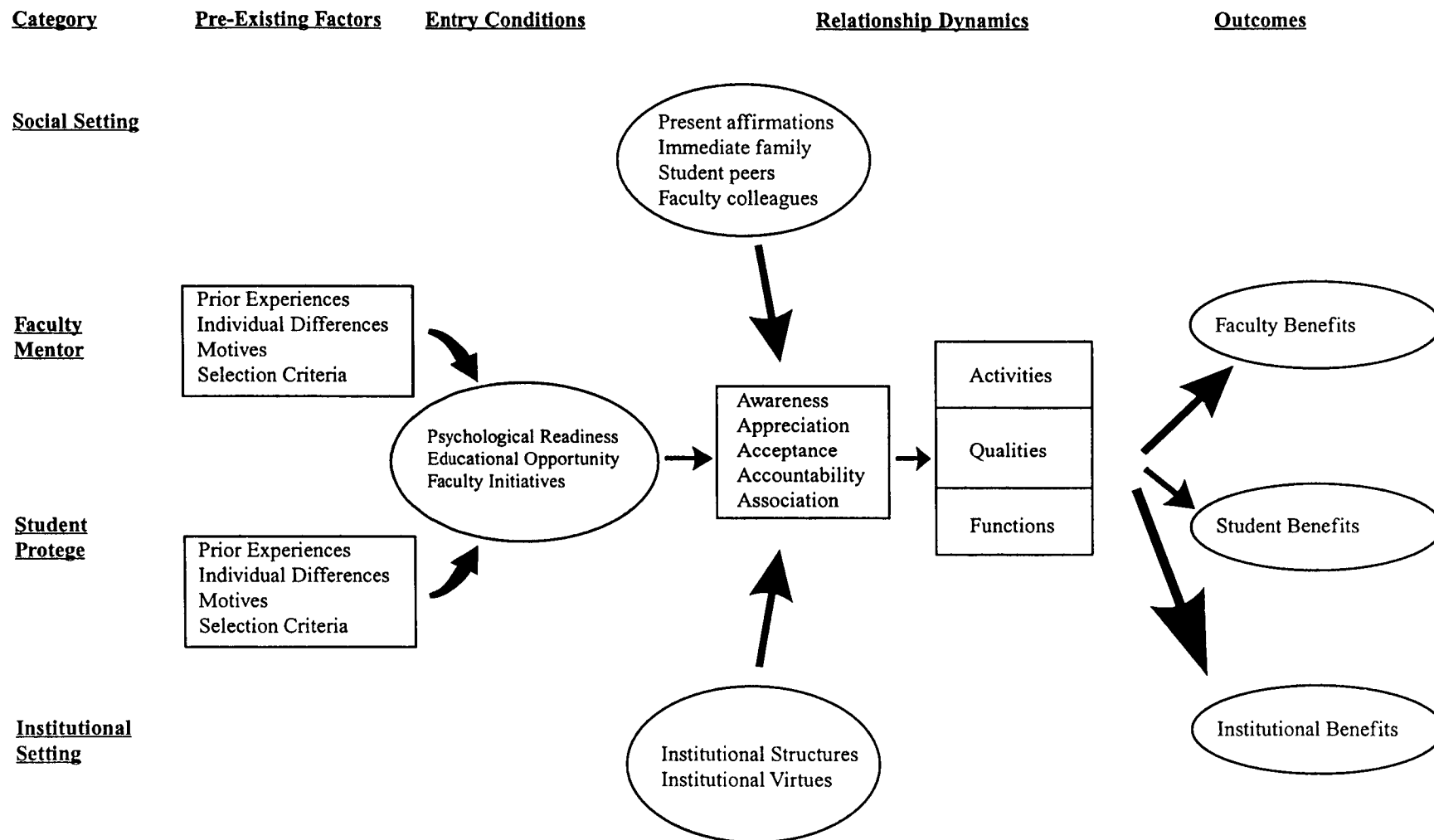
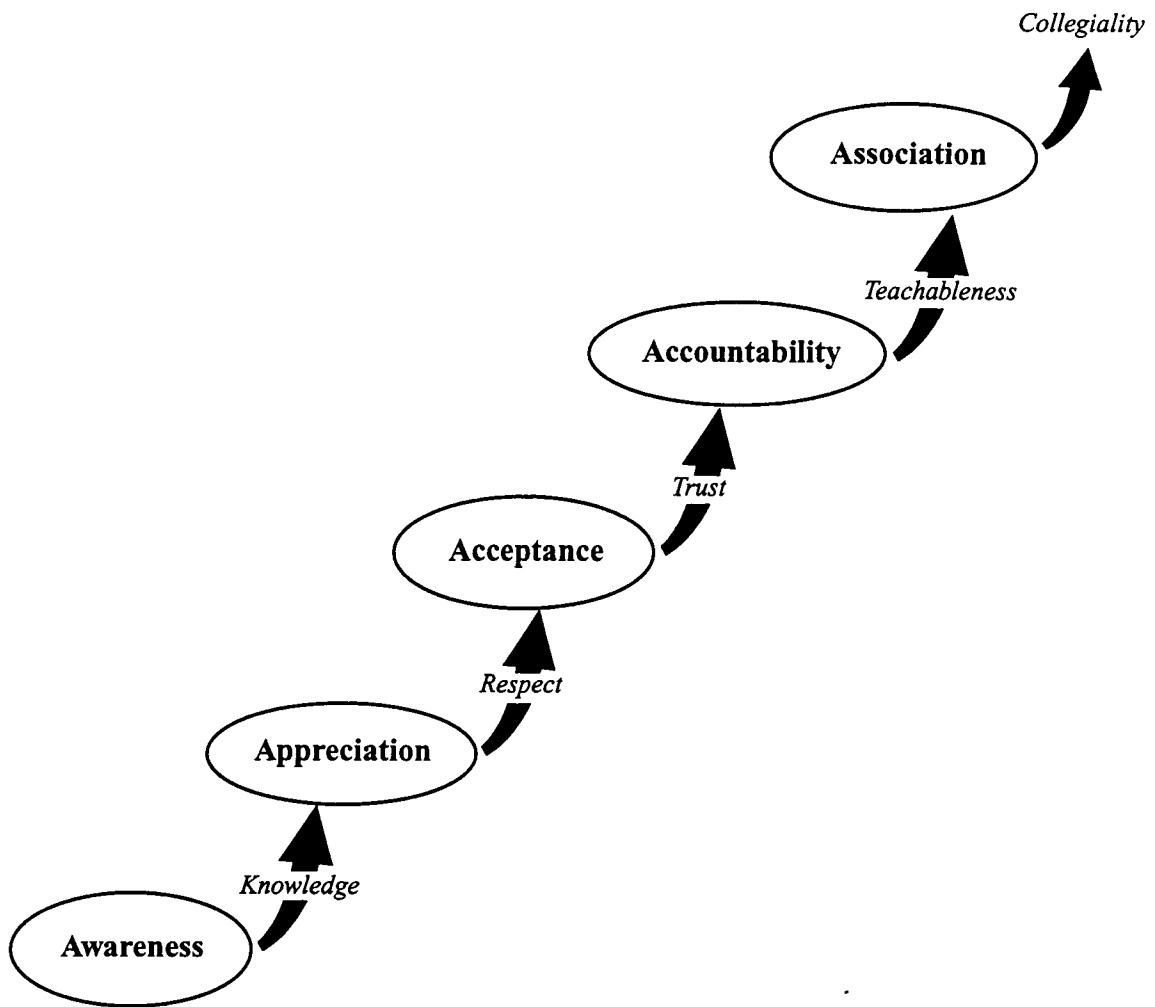


Figure 3. Interactive model: Variables of four categories (social setting, faculty mentor, student protege, and institutional setting) dynamically interact, giving rise to the formation, development, and outcomes of the mentor/protége relationship.



**Figure 4. Predictable, sequential stages of mentor/protege relationships. Growing out of the activity of each stage is a transitional quality (e.g., knowledge), making possible a progression to the next level of interaction.**



participants to formulate meaning and trust in their experience, and to develop further the specific contents of their faith system. The vocational functions of coaching, modeling, and encouraging facilitated the development of ministerial competence and advancement.

The **intrapersonal dimension** of the relationship included the "within person" elements which affected the relationship. These included individual motives, personal characteristics, and perceived outcomes.

Motives of each participant to enter a mentoring relationship were a significant issue. Students sought to acquire an individualized form of vocational training, life modeling, problem-solving wisdom, growth accountability, and spiritual friendship. Concurrently, faculty were motivated by personal interests toward vocational generativity, life-impartation, problem-solving support, competence accountability, and mutually-beneficial friendships.

Personal characteristics influenced the formation and development of the relationship. Selection criteria, as an extension of one's values, affected the choice of a mentoring partner. Students were attracted to faculty members who were perceived to embody personal affinity, expertise, and character. Alternatively, faculty members sought out students with complementary features of affinity, training potential, and motivation. Participants differed by age, experience, gender, ethnicity, educational attainment, denominational affiliation, and personal styles. These differences were tempered, however, by their commitment to one another and to their relationship. When asked regarding their preferences toward assigned or voluntary mentoring relationships, voluntary was the unanimous conviction, with the recommendation that opportunities be provided through institutional and faculty initiatives.

Faculty/student mentoring relationships generated a number of valuable benefits to both participants. Student learning was sparked, capabilities and interests expanded, new convictions and values formed. Students found healing for painful memories, and a new perspective toward accepting difference in the world around them. Mentors provided

guidance, modeling, companionship, and affection. Alternatively, the mentoring experience offered faculty members rich and stimulating experiences with contemporary issues and concerns of life. Their thinking processes and instructional practices were enhanced. A new confidence in nurturing, as well as a deep satisfaction with self, were realized. The functional instructor/learner association was supplanted by a nurturing friend/colleague relationship. Both parties were delighted.

The **contextual dimension** of the mentor/protege relationship consisted of social connections and institutional features which shaped the mentoring dynamic. It embraced the influence of significant others, present and past, as well as the persuasive impact of the seminary's formal and informal environment.

The social setting consisted of family, friends, colleagues, the wider social consciousness, and memories of relationships from prior years. The immediate circle of relationships rendered both social support, which was affirming, and social opposition, which was hindering. Generally, immediate family members were positive, particularly when developmental benefits were in view. Student peers are curious and intrigued by the nurturing relationship, affirming of its value, and sometimes envious for themselves. Faculty peers were supportive of the mentoring activities of their colleagues, though most were unaware of these extracurricular activities. Prior experiences with nurturing-type relationships provided significant memories for the faculty and student participants; and, in combination with contemporary affirmations, contributed to their present outlook towards mentoring activities.

The institutional setting established formal organizational structures and informal attitudinal virtues in the seminary context. School activities, as a formal component of the setting, influenced the establishment of mentoring connections, but did limit or control their evolution. Faculty roles, including duties and titles, oftentimes limited and/or hindered as much as facilitated. Faculty mentors sought ways to overcome these obstacles. Institutional

virtues that affected on-campus mentoring included student and faculty development. These were significant factors deserving greater attention, support, and involvement from institutional leadership.

Faculty/student mentoring relationships provided positive benefits for the host institution. Issues which were affected included the institution's reputation, campus unity, knowledge of its graduates, and connections with its graduates. Faculty/student mentoring also benefitted student learning, retention, and professional preparation. Additionally, mentoring relationships favorably affected the institution's influence in their constituency, as well as contributed to positive public relations.

### **Implications for Further Theory Development**

The intent of this study has been to describe and explain a complex interpersonal phenomenon (mentor/protege relationships) in a new setting (ministerial education). As such, it has endeavored both to expand our knowledge (descriptive contribution), and to enlighten our understanding (theoretical contribution) of this educational practice. In this section, the descriptive theory presented in the preceding section will be discussed within the existing body of theory and knowledge as set forth in the literature review of this study.

The theoretical framework for the study suggested that mentoring-type relationships arise when the two parties sense a psychological and/or vocational need for advancement. Kegan (1982) proposed that adults form their meaning systems, including motives and aspirations, within alternating episodes of independence and union with a few significant others--hence, there are seasons when adults are psychologically predisposed to union. These connections have been shown to be the catalyst for creating a mentoring bond, as well as a motive for sustained effort (i.e., accountability) toward personal growth.

Socialization (Gottlieb, 1961) and social learning constructs (Bandura, 1977) regard the process of acquiring personality traits and behavioral skills as the product of extended contact

with a few significant others. There appears to be a connection here both with the motives for mentoring unions (e.g., life modeling, vocational training), and the functions of the relationship (e.g., modeling, teaching, befriending).

The Erikson (1950) formulation of psychosocial development suggested that significant interpersonal connections arise as an expression of an individual's search for intimacy and mutuality, purposefulness and productivity. For some, these intimate bonds afford an expanding sense of self and the capacity to give and receive affection (e.g, friendship). For others, mentoring provides the regeneration of self in a new cohort of ministers (e.g., generativity).

The Levinson et al. (1976, 1978) explanation proposed a comprehensive role for the mentor in the protege's life: teacher, sage, advisor, counselor, sponsor, exemplar, bestower of blessing. The mentor represents the bridge between present inadequacies and future competencies. In this study, the mentor represented both a model for emulation (e.g., life modeling, character), and a guide for edification (e.g., problem-solving wisdom, expertise). The faculty mentor facilitated the actualization of the student's dream for personal and vocational achievement.

Schlossberg et al. (1989) hypothesized that stressful transitions in higher education may be ameliorated by social support from the interpersonal environment. Social support theory postulates that interpersonal relationships provide buffers and emotional supports during times of challenge, thereby enabling the individual to perform at or near peak ability. In this study, faculty mentors became the primary agent of social support, communicating attention (i.e., mattering), support, encouragement, and value. This, in turn, affected motivation, effort, confidence, and persistence. This finding is congruent with the research of Washington et al. (1990).

This study demonstrated a clear connection between social integration (Tinto, 1975) and student satisfaction, leading to persistence. There was some evidence that student evaluations of their educational experience would have been markedly different had their mentoring connection been absent. Additionally, the evidence suggests that an expanded involvement in the educational process (Astin, 1984) would be less significant than social integration. In other words, time and activity are not as valuable to students as are relationships and meaningful communication.

Fowler (1981) proposed a cognitively-based theory to explain the development of one's world view and system of meaning. Through interaction with the external world, the individual forms and then revises interpretations of self, others, events, and experiences. Faith is both the innate structure for knowing and valuing, and the specific contents of that structure (e.g., belief, virtue, conviction). In this study, faith was process, product, and response. Faith affirming clarified, explored, expanded, assured, and articulated one's comprehension of meaning and trust (process and product). Mentors and proteges facilitated individual faith development through joint exercises. Additionally, faith was an active principle (i.e., faith applying) that moved the individual (response) to express one's understanding in relation to others and the external world (e.g., trust, worship, obedience, service).

While the study showed some correspondence in vocational functions (i.e., coaching, modeling, and encouraging) with career development theories, the phases in relationship development (i.e., acquaintance, appreciation, acceptance, accountability, association) were distinctly different. Progression from one phase to the next was bound by the acquisition of a significant characteristic at each phase (i.e., knowledge, respect, trust, teachableness, collegiality).

Some aspects of the present findings were congruent with prior research efforts. Clawson's (1979, 1980) profile of the archetypical relationship included two essential

dimensions, comprehensiveness (i.e., multidimensionality) and mutuality (i.e., respect, trust, mutual affection). Similar to this study, the higher incidence of comprehensiveness and mutuality, the greater the impact on learning.

The one prior study that explicitly recognized the importance of relational development (e.g., respect, trust, commitment) prior to operational activity (i.e., mentoring functions) was Pence (1989). She affirmed the traits of trust, mutual respect, openness, and friendship as prerequisite to and foundational for the various mentoring activities and functions.

In Schmoll's (1981) study, the individuals who were willing to give of themselves--roughly akin to intimacy in this study--were able to advance into a dynamic, nurturing bond. Similar to this study, such relationships were characterized by commitment, trust, openness, acceptance, and caring. While her study found greater compatibility of individual differences in the population, both studies arrived at the importance of shared values overcoming separating differences (e.g., personal styles, backgrounds, experiences).

Wilson et al. (1975) uncovered a significant correlation between informal, out-of-class interactions and student development. The most successful higher education learning environments were those that accentuated the virtue of student development. As has been noted in this study, the approval and commendation of institutional leadership can favorably impact the occupance of mentoring activities. The absence of such a virtue may stifle the expression of such a faculty value.

This study showed a strong association between informal, friendly faculty/student contact and student development (Endo and Harpel, 1982; Pascarella et al., 1978). The greater the mutual personal involvement (i.e., mutuality) over a broad range of topics (i.e., multidimensionality), the more telling is the faculty member's impact on the life of the student.

Busch's (1983, 1985) studies demonstrated a connection between prior mentoring experiences and present mentoring activities. Two-thirds of the faculty mentors in her population recalled a mentor of their own in their prior schooling. This study, likewise, revealed the significance of prior mentoring-like experiences on the disposition of study participants.

In Gordon's (1983) study of mentoring at a university, faculty roles had less significance than the functions performed. The functions (e.g., teaching, coaching, encouraging) defined the relationship, rather than such roles as professor, program director, and dean. In a similar way, this study showed that formal roles were instrumental for establishing the relationship, but the mentoring functions became the dominant dynamic in the relationship.

Trust was a second issue of similarity with Gordon's study. He found that mutual trust was essential for development of the relationship, and that relationship characteristic was formed through shared experience over time. The same pattern was evident in this study.

LeCluyse et al. (1985) found the majority of voluntary mentoring relationships were created out of shared educational opportunities. That is, most mentoring relationships began through academically related events--courses, advising, and such. Similar to this study, frequent educational opportunities may be the most efficient strategy for securing a mentoring connection.

Cronan-Hillix et al. (1986) recognized the significance of faculty initiative in forming mentoring connections. The personal characteristics of showing interest, care, fairness, and support were attractive to students. While affinity, expertise, and character were the principal criteria for student selection in this population, faculty initiative was the essential underlying condition that created a context where mentor/protege selection occurred.

### **Implications for Further Research**

The descriptive theory emerging from this study offers numerous implications to guide future research. Questions arise concerning the population under study; prevalence of the phenomenon; definition of terms; and further refinement of relationship characteristics, intrapersonal factors, and contextual dynamics.

1. Future studies can either maintain the case-study approach of select campus populations, or broaden the study to draw samples from the nationwide population of theological schools. The more expansive study, based on probability sampling, would permit generalizability to the population as a whole. This would permit testing elements of the theory in the entire population. A multiple case-study design provides further refinement of the theory, incorporating detailed individual stories and perspectives. Both approaches will make valuable contributions to our understanding.

2. Further work can be done to understand the phenomenon along the same lines of this study. In effect, to test out this theory in similar populations (i.e., other campuses which are examples of theological schools nationwide). This theory states that students will seek out faculty mentors with certain qualities (affinity, expertise, character), when certain conditions are present (psychological readiness, educational opportunity, faculty initiative), following a common pattern (awareness, appreciation, acceptance, accountability, association). Eleven different developmental functions will exist. Are these same characteristics present in a different but similar population? Are these characteristics present in the same population, but removed several years in time?

3. Future research should learn more about the prevalence of significant mentoring relationships in ministerial education. If we redefine the population under study to be synonymous with the enrollment at certain theological schools, then we may ask questions about the experiences of everyone. How many students complete their education with one or



more of these significant mentor/protege relationships? If we compare participants versus non-participants, what factors explain the differences between them (e.g., conditions, motives, individual differences)? Are there differences in outcomes? How many faculty members engage in mentoring relationships with students? What factors explain the differences between those who engage in mentoring and those who do not?

4. Further study should look at failed mentor/protege relationships in ministerial education. How many students and faculty have attempted a mentoring relationship, but have not been successful? What common factors were present in these occurrences?

5. Additional research should likewise endeavor to understand the educational experience of ministerial students and faculty *who do not participate* in mentoring relationships. The population of this study consisted of faculty and students involved in mentoring relationships at one of the three seminaries identified. The experience of these eighteen individuals was not normative for others in these schools, nor for Protestant seminaries in North America. Only a relatively few students were given the opportunity for such an intense extra-curricular experience with a faculty mentor. How prevalent is the desire for such a nurturing connection among students? Among faculty? What factors hinder the formation of mentor/protege relationships?

6. Additional investigation should look into the possibilities for expansion of the numbers of mentor/protege relationships. How many student proteges can a faculty mentor concurrently nurture? Which methods will facilitate the formation and management of these commitments? How can faculty/student mentoring occur in the context of the recent higher education initiatives toward extension education, blocking scheduling, alternative-track and cohort scheduling, mediated learning, and field education?

7. Future research can learn more about characteristics of the relationship (interpersonal dimension). The descriptive theory identifies three conditions necessary for a relationship to form: psychological readiness, educational opportunity, and faculty initiative. What factors explain a psychological readiness among students and faculty? Are there certain educational activities (e.g., small groups, advising, graduate assistantships) which promote access (i.e., opportunity to form relationships) within a reasonable expenditure of time and effort? How can we further explain the prevailing power of faculty in the formation and development of the relationship?

8. This study concluded that mentoring relationships form and undergo change according to a developmentally-based stage theory. As is common in psychological approaches, stages imply systematic, sequential, and qualitative changes in some skill or psychological structure (Bee, 1992). Are there other theoretical explanations which better explain the mentoring phenomenon? Are there other lines of evidence in support of a developmental-stage theory? Several formulations which show promise of support for this model include the Affective Domain Structure of the Taxonomy of Educational Objectives (Krathwohl, Bloom, and Masia, 1964), and Vygotsky's Zone of Proximal Development (1978).

9. There are five stages named in the theory. Are there factors which explain the formation of appreciation (i.e., respect and regard)? Are there factors which explain the formation of acceptance (i.e., trust)? Why and how does the relationship move from respect to trust? Are there factors which explain the formation of accountability? Why and how does the relationship move from trust to accountability?

10. Six relationship qualities were recognized in this theory (accessible, open, mutual, intimate, empathic, friendship-based, multidimensional). In order to measure and manipulate these qualities for research, how can they be translated into operationally defined

constructs? How can these qualities be initiated and expanded? What is the association between specific mentoring activities and these relationship qualities?

11. Eleven mentoring functions were identified in four categories (academic, psychosocial, faith, vocational). How can these be restated as operationally defined constructs for measurement and testing purposes? What triggers and facilitates specific mentoring functions? What is the association between mentoring functions? (For example, do they function in concert or by independence? Are there clusters of functions which commonly act concurrently?)

12. Future studies should investigate more about the impact of the individual on the relationship (intrapersonal dimension). How and when do motives arise in relation to the relationship (i.e., preceding, concurrent)? How do they relate to specific phases of the relationship (e.g., awareness, appreciation, acceptance)? How does the origin of these motives relate to one another? Is the presence of one likely to induce the development of another? How can these motives be translated into operationally defined constructs in order to measure and test them? How can we assess the strength of individual motivation for mentoring (e.g., persistence, intensity)? How do these motives relate to one each other? What is the connection between individual motives and psychological readiness? Does one affect the other?

13. There are three selection criteria for both students and faculty. Are they of equal significance in the selection process? (For example, will be a student be attracted to a mentor who has expertise and character, but little affinity? Or, character and affinity, but not expertise?) Both sets of participants spoke of the desire for someone with affinity--a "kindred spirit." What further does this mean? Can an operational definition be formed so the construct can be measured and/or manipulated? How much affinity precedes the relationship? How much affinity can be developed or acquired? Since students sought after expertise, and

faculty sought students with a training potential, can we assume these two will be complementary in a well-suited relationship? How can we operationally define these two selection qualities? In order to measure and test for character (student criterion for faculty) and motivation (faculty criterion for students), can these be defined in operational terms and measured in a mentoring context?

14. There were a number of individual differences recognized in this theory. While mentoring occurred regardless of the differences, more should be learned about the positive and/or negative impact of these differences on a relationship. Age differences seem to be positive whether far apart or close together. Can we formulate an association between certain age differences and certain outcomes from the relationship? The study found that gender differences did not contribute barriers to the relationship, but did, in fact, lead to several notable benefits. Can we formulate an association between gender differences and certain outcomes from the relationship? Since the two cases involving cross-gender relationships also included significant age differences, can we formulate a positive connection between age, gender, and mentoring? Would the same benefits be found if there was little or no age difference? What is the connection between personal style differences and learning? In order to measure and manipulate this construct, how can we translate it into operational terms? Can we predict which personal styles will lead to successful relationships? Beyond the individual differences observed in this study (i.e., age, gender, personal style), which other differences are significant for mentoring pairs (e.g., ethnic, cultural)? Can any aspects ameliorate dysfunctional characteristics? (That is, if they have different personal styles, can any other factors compensate for these differences? If they are different genders, will other factors come into play?)

15. The theory affirms a clear preference for voluntary affiliation. Are there measures which could be instituted to promote the formation of relationships while

maintaining individual choice? How prescriptive can the institution become without harming the benefits of individual choice? If a member of the faculty desired to become a mentor, are there steps he/she could initiate to facilitate the establishment of a mentoring connection with a student? (For example, can one initiate educational opportunities leading to awareness? Can one search out students with apparent affinity?) If a student desired a mentoring connection with a faculty member, what could he/she do to prompt faculty initiative?)

16. The theory names a plethora of benefits for students and faculty alike. Since the design of the study was limited to individuals during or at the conclusion of their active mentoring engagement, the theory is silent about long-term benefits. Future research should look at the impact of mentoring relationships on student persistence in vocational ministry, attitudes toward their ministerial service and prior theological education, and appropriate measures of success in the ministry. What are the perceived benefits of mentoring after five or ten years? Which aspects of the mentoring experience appear to have enduring significance in the student's perceptions? Has the mentoring experience affected their own behavior toward mentoring behaviors? (For example, have they sought out or participated in another mentoring relationship?)

17. Additional research should further explicate the relationship between the social and institutional context and the actual practice of mentoring. Social support theory predicts favorable effects whenever those in the immediate context are positive to a proposed activity, or negative effects whenever those in the immediate context are negative. In general, only a few individuals were actively informed of the mentoring activities, and the reported impact was slight. What happens to the mentoring experience when social support increases? What happens when social opposition increases? How can we measure and manipulate these variables? What steps can remediate social opposition from family, student peers, or faculty peers?

18. Prior experiences and present affirmations influenced the thinking of these participants. How influential is the connection between these socializing contacts and the participants current mentoring activities? Do present affirmations (e.g., contemporary popular or scholarly publications, testimonials of peers, in-service training sessions) mediate prior experiences? To what extent can we manipulate present affirmations to elicit particular mentoring-type behaviors? (For example, can seminars or training workshops change the psychological readiness or motivation for participation of either faculty or students?) If manipulation can be demonstrated to be efficacious, which intrusions hold the greatest promise?

19. The institutional environment influenced the formation and development of the relationship. Which curricular or extra-curricular activities hold the greatest promise for facilitating the formation of mentoring connections? How can we measure and provide feedback on the effectiveness of these various institutional structures? How can an institution utilize its sponsored activities to maximize educational opportunities (i.e., student access) for mentoring connections?

20. Institutional roles (i.e., duties, titles) sometimes worked counter to mentoring commitments. Which institutional initiatives compensate for these deleterious effects? How can we measure the effectiveness of these actions? (For example, how can we evaluate the benefits to the institution by substituting mentoring duties for instructional duties?) Which individual initiatives remediate the negative effects of duties and titles? How can we evaluate the effectiveness of these actions?

21. The descriptive theory states the importance of institutional virtues for student and faculty development with respect to mentoring. In order to measure and monitor these constructs, how can they be operationalized? Which initiatives hold greatest promise for elevating these virtues? How can administrative leadership demonstrate their personal

commitment to student and faculty development regarding mentoring? What steps can administrative leadership take to create a climate that is conducive to mentoring?

### Conclusion

Through the medium of human voice, this study has blended the stories of ten nurturing relationships. These have been eighteen individuals, different in numerous ways, yet joined together by a common theme--significant mentoring relationships.

This research project has sought to explain a complex, interpersonal phenomenon. The intent has been to arrive at a descriptive educational theory which contributes both to our understanding and practice.

In retrospect, the study delivered more than a descriptive explanation. It has been motivational. The voices were compelling; they spoke an ethos of brotherly affection, selfless service, kindness, charity, and loyalty. The participants were not simply appreciative, they were grateful. They measured the worth of their mentoring connections and found them to be of enormous personal value. These nurturing bonds have left marks as enduring as formal education, yet without transcripts or diplomas. They have been recorded in the participants' memories and affections. The full extent of this phenomenon has yet to be seen in the long-term effects on individual lives, schools, communities, and professions. The participants themselves voiced this sentiment:

I think it was two of the most crucial years of my life. Because of his input, and just because of the relationship. I remember oftentimes it was the highlight of my week. Because I enjoyed spending that time. . . Looking back over the two years, it was a time of learning and just tremendous growth. Every area of my life. I felt like he was a major factor in all of those areas.

It is a relationship, not tasks or skills, that teach, train, and affect most deeply. It is through *relationship* that one is able to change another's life most substantially.

Our goal is the transformation of ourselves, our community, our institution, and so forth. Without relationships, I am convinced, we hardly influence other people. Mentoring is the most intimate, and direct, and personal, and perhaps

unlimited way to transform or influence someone else. . . It may be a slow and laborious process, but in the end, it has the potential for reaping far greater consequences for good than otherwise the neglect of it would produce.

In conclusion, this study has contributed a few ideas toward a common understanding of this phenomenon. The report offers new insights on the formation, development, interaction, and outcomes of the mentor/protege relationship. Yet, there is much work still to be done. Lines of inquiry, both for theoretical formulation and empirical research, have been drawn. Within the general population of our schools and communities, mentor/protege relationships remain relatively misunderstood and infrequently practiced. The observation of Hardcastle (1988, p. 201) remains valid today:

Of the human relationships, significant mentorships may be the most misunderstood and, for far too many, the least experienced. The quality of caring and the core element of goodness found in these mentorships make them worthy of our study.

The researcher's hope is that further discussion will lead to an increase of knowledge and a wider involvement in practice of this effective method of adult education.



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## **APPENDICES**

**APPENDIX A**

January 19, 1993

Academic Vice President

Dear Dr.       :

I seek your cooperation and that of your faculty and students in a study of seminary education. As part of my dissertation research at Oregon State University, I am interested to learn about relationships between faculty and students in ministerial education. In specific, I am investigating the process of mentoring as it occurs between faculty and students. In that regard, I seek your permission to interview several members of your faculty and student body.

The research project is designed to acquire qualitative information from faculty-student pairs who currently participate in nurturing, developmental relationships. Each person will be interviewed twice for approximately 40 minutes. Supplemental information will be gathered from a brief questionnaire and from analysis of any written materials that illustrate features of the nurturing aspect of their relationship. I will collect information from mentor/protege pairs at three theological schools in the Portland, Oregon, metropolitan area.

The product of the study will be a descriptive theory which illuminates characteristics of these relationships on the ministerial campus.

As the principal researcher, I bring first-hand knowledge of the ministerial campus. I hold two theological degrees, and have served the past six years as part of the administrative team of one seminary. I share your concern for the vitality and effectiveness of ministerial education today.

All information collected will remain strictly confidential. No personally identifiable information will appear in my dissertation report. Interview responses will be recorded by codes. Results of the study will be reported without reference to specific schools or individuals. Upon completion of the study, I will be pleased to provide you with a summary of the findings.

I will call you in the next week to answer any questions about the study, and to seek consent for your institution to participate in the study. During the call, I will also explain the selection procedure of faculty and students.

I hope this research project will interest you, and I look forward to talking with you about it.

Sincerely,

Robert W. Wiggins

Ph.D. Candidate (Office: 233-8561/ Home: 658-7584)

Research Supervisor: Professor Charles Carpenter, O.S.U. School of Education 737-5961

**APPENDIX B**

February 1, 1993

Dear (faculty name):

I seek your participation in a study of seminary education. As part of my dissertation research at Oregon State University, I am interested to learn about relationships between faculty and students in ministerial education. In specific, I am investigating the process of mentoring as it occurs between faculty members and students. In that regard, I request your willingness to participate.

The research project is designed to acquire qualitative information from faculty-student pairs who currently participate in significant mentoring relationships. Each person will be interviewed twice for approximately 30-40 minutes. Supplemental information will be gathered from a brief questionnaire and from analysis of any written materials that illustrate features of the mentoring aspect of their relationship. I will collect information from a limited number of faculty-student pairs at three theological schools in the Portland, Oregon, metropolitan area. Participation is voluntary, and individuals may withdraw from the study at any time. Dr. \_\_\_\_\_ has granted permission to interview faculty and students at \_\_\_\_\_ Seminary.

The product of the study will be a descriptive theory which illuminates characteristics of these relationships on the ministerial campus.

As the principal researcher, I bring a first-hand knowledge of the ministerial campus. I hold two theological degrees, and have served the past six years as part of the administrative team of one seminary. I share your concern for the vitality and effectiveness of ministerial education today.

All information collected will remain strictly confidential. No personally identifiable information will appear in my dissertation report. No one other than myself will know that you have participated in the study. Interview responses will be recorded by codes. Results of the study will be reported without reference to specific schools or individuals. Upon completion of the study, I will be pleased to provide you with a summary of the findings.

I will call you in the next week to answer any questions about the study, and to seek your consent for participation in the study.

I hope this research project will interest you, and I look forward to talking with you about it.

Sincerely,

Robert W. Wiggins

Ph.D. Candidate (Office: 233-8561/ Home: 658-7584)

Research Supervisor: Professor Charles Carpenter, O.S.U. School of Education 737-5961



## APPENDIX C

February 5, 1993

Dear (student name):

I seek your participation in a study of seminary education. As part of my dissertation research at Oregon State University, I am interested to learn about relationships between faculty and students in ministerial education. In specific, I am investigating the process of mentoring as it occurs between faculty members and students. In that regard, I request your willingness to participate.

The research project is designed to acquire qualitative information from faculty-student pairs who currently participate in significant mentoring relationships. Each person will be interviewed twice for approximately 30-40 minutes. Supplemental information will be gathered from a brief questionnaire and from analysis of any written materials that illustrate features of the nurturing aspect of their relationship. I will collect information from a limited number of faculty-student pairs at three theological schools in the Portland, Oregon, metropolitan area. Participation is voluntary, and individuals may withdraw from the study at any time. Dr. \_\_\_\_\_ has granted permission to interview faculty and students at \_\_\_\_\_ Seminary.

The product of the study will be a descriptive theory which illuminates characteristics of these relationships on the ministerial campus.

As the principal researcher, I bring a first-hand knowledge of the ministerial campus. I hold two theological degrees, and have served the past six years as part of the administrative team of one seminary. I share your concern for the vitality and effectiveness of ministerial education today.

All information collected will remain strictly confidential. No personally identifiable information will appear in my dissertation report. No one other than myself will know that you have participated in the study. Interview responses will be recorded by codes. Results of the study will be reported without reference to specific schools or individuals. Upon completion of the study, I will be pleased to provide you with a summary of the findings.

I will call you in the next few days to answer any questions about the study, and to seek your consent for participation in the study.

I hope this research project will interest you, and I look forward to talking with you about it.

Sincerely,

Robert W. Wiggins  
Ph.D. Candidate (Office: 233-8561/ Home: 658-7584)  
Research Supervisor: Professor Charles Carpenter, O.S.U. School of Education 737-5961

## APPENDIX D

**PARTICIPANT CONSENT FORM**

Note: You will be given two copies of this form. Please keep one copy along with the letter of introduction, and return a signed copy to Rob Wiggins.

I understand that the information I grant to Rob Wiggins will be used as data for his doctoral dissertation on faculty/student relationships in ministerial education.

I understand that all information collected will remain strictly confidential. The information will be kept by code, and no personally identifiable information will appear in the final report. I am aware that the interview will be tape recorded and have given Rob Wiggins permission to use direct quotations from the interview and questionnaire at his discretion.

I understand that I may decline to answer or end the interview altogether at any time.

\_\_\_\_\_  
(name--please print)

\_\_\_\_\_  
(signed)

\_\_\_\_\_  
(date)

Mailing address (if needed):  
Robert Wiggins  
13742 S.E. Hampshire Way  
Clackamas, OR 97015

## APPENDIX E

## **INTERVIEW GUIDE**

### Schedule A: Faculty Version

#### **Interview Introduction**

Thank you for your time. The purpose of the research study is to gain a better understanding of mentoring relationships in ministerial education. In particular, I will focus on those aspects of the relationship which nurture and build up one another.

I have prepared a series of issues to explore in two interviews. I welcome your complete thoughts on every issue. You may wish to elaborate on one item, or give only a brief comment on another. Additionally, I welcome related thoughts or feelings you may wish to offer.

In order that I accurately record your thoughts and impressions, I wish to tape record our conversation. As I have assured you before, everything communicated to me will be held in strict confidence. The information I collect will be kept by code, and no personally identifiable information will be included in my report. No one other than myself will know of your participation in the study. Is it acceptable with you that I record the conversation? (Set up recorder.)

I wish to have your written permission to conduct the interview. Would you please read this Consent Form, keep one copy, and return a signed copy.

At any time during the interviews you may decline to answer or end the interview altogether. Do you have any questions before we proceed?

#### **Interview I: Formation & Development of Relationship**

##### **Background Data**

How long have you been a faculty member at \_\_\_\_\_? Your teaching discipline?

Have you taught at other schools? How long?

When you began teaching, what were your reasons or goals for entering teaching? Have your goals changed?

What other forms of ministry have you been in? Where/How long?

##### **Interpersonal Theme**

Tell me how the relationship began. (How you became acquainted, and how you began to interact one-on-one.)

Did you have something like a goal or objective for the relationship at the outset?

Did you have something like a plan or agenda for your times together?

Tell me some about your times together. What might you do in a typical hour together?

Who initiated the conversations/activities? What items has he/she initiated? You initiated?

As time has gone on, has your time of interaction changed: issues shared, activities, amount of time?

Has there been something of a pattern or sequence to the relationship over time? Has it evolved over time? Is it different now than when you began?

How have the two of you developed trust in each other?

Many professors naturally have a hierarchical relationship with their students. Are there some elements of mutuality in this relationship as well--friend to friend, equal to equal? Have you done some things to encourage mutuality?

Tell me a little about the two of you as persons. Are you similar? Are you different? (e.g., age, gender, personal style, vocational interests, outside interests/hobbies).

How have these differences affected your relationship?

### **Intrapersonal Theme**

This was a voluntary relationship. Tell me your opinion why you two selected each other? (What were you looking for?)

Tell me your thinking about why now you were interested or willing to engage in this demanding relationship? (Anything going on in your life, in you thinking, which influenced your interest to form this kind of nurturing contact?)

As a voluntary relationship, you also were free to set your own agenda. Why did you explore the themes and issues that you did, as opposed to many other potential issues or themes for interaction? (Why this? e.g., why spiritual disciplines, why career plans?)

Was the voluntary nature of your affiliation important to you?

Do you think you could have multiple mentoring relationships simultaneously? How would you manage them?

What have been the major benefits of the relationship for you?

### **Contextual Theme**

Have there been some form of social support for the relationship? Others around you who have been supportive of the time and efforts the two of you put in? (e.g., family, colleagues)

Have there been some persons who have been reluctant or critical of the one-on-one relationship? (disapproval, discouragement, etc.)

Let me ask you about other mentoring-like experiences. Have you now or did you have at a earlier time other nurturing relationships like this? Were they similar/different from the present one?

Have there been others in your life which has influenced your idea or motivation to become engaged in mentoring? (e.g., friends/acquaintances, authors, speakers)

How has the school environment supported the formation and development of these faculty/student relationships?

How has the school context hindered the relationship?

How would you characterize the attitude or perspective of the institutional leadership toward these kinds of faculty/student relationships? Have they done things to facilitate the formation and development of these student connections? Have they done they to hinder the relationships?

How would you like to see the administration or the school environment change to help these relationships?

What are the benefits of nurturing/mentoring relationships to a school such as a seminary?

### **Interview II: Clarification of Important Themes/ Completion of Interview**

Questions arising from coding and analysis of first interview.

Questions on themes not adequately covered in first interview.

Are there additional issues which have been important to you that we haven't touched on?

Has any part of this interview process been uncomfortable for you? Any questions or procedures to change?

Introduce and explain the administration of the written Questionnaire.



**APPENDIX F**

## **INTERVIEW GUIDE**

### Schedule B: Student Version

#### **Interview Introduction**

Thank you for your time. The purpose of the research study is to gain a better understanding of mentoring relationships in ministerial education. In particular, I will focus on those aspects of the relationship which nurture and build up one another.

I have prepared a series of issues to explore in two interviews. I welcome your complete thoughts on every topic. You may wish to elaborate on one item, or give only a brief comment on another. Additionally, I welcome related thoughts or feelings you may wish to offer.

In order that I accurately record your thoughts and impressions, I wish to tape record our conversation. As I have assured you before, everything communicated to me will be held in strict confidence. The information I collect will be kept by code, and no personally identifiable information will be included in my report. No one other than myself will know of your participation in the study. Is it acceptable with you to record the conversation? (Set up recorder.)

I wish to have your written permission to conduct the interview. Would you please read this Consent Form, keep one copy, and return a signed copy.

At any time during the interviews you may decline to answer or end the interview altogether. Do you have any questions before we proceed?

#### **Interview I: Formation & Development of Relationship**

How long have you been a seminary student? Program?

At the time you entered seminary, what were your goals? Have your goals for a seminary education changed over time?

What were your career or ministry goals at the time you began seminary? Have your goals changed over time?

#### **Interpersonal Theme**

Tell me how the relationship began. (How you became acquainted, and how you began to interact one-on-one.)

Did you have something like a goal or objective for the relationship at the outset?

Did you have something like a plan or agenda for your times together?

Tell me some about your times together. What might you do in a typical hour together?

Who initiated the conversations/activities? What items has he/she initiated? You initiated?

As time has gone on, has your time of interaction changed: issues shared, activities, amount of time?

Has there been something of a pattern or sequence to the relationship over time? Has it evolved over time? Is it different now than when you began?

How have the two of you developed trust in each other?

Tell me a little about the two of you as persons. Are you similar? Are you different? (e.g., age, gender, personal style, vocational interests, outside interests/hobbies).

How have these differences affected your relationship?

### **Intrapersonal Theme**

This was a voluntary relationship. Tell me your opinion why you two selected each other? (What were you looking for?)

Tell me your thinking about why now you were interested or willing to engage in this demanding relationship? (Anything going on in your life, in your thinking, which influenced your interest to form this kind of nurturing contact?)

As a voluntary relationship, you also were free to set your own agenda. Why did you explore the themes and issues that you did, as opposed to many other potential issues or themes for interaction? (Why this? e.g., why spiritual disciplines, why career plans?)

Was the voluntary nature of your affiliation important to you?

What have been the major benefits of the relationship for you?

### **Contextual Theme**

Have there been some form of social support for the relationship? Others around you who have been supportive of the time and efforts the two of you put in? (e.g., family, student peers)

Have there been some persons who have been reluctant or critical of the one-on-one relationship? (disapproval, discouragement, etc.)

Let me ask you about other mentoring-like experiences. Have you now or did you have at a earlier time other nurturing relationships like this? Were they similar/different from the present one?

Have there been others in your life which has influenced your idea or motivation to become engaged in mentoring? (e.g., friends/acquaintances, authors, speakers)

How has the school environment supported the formation and development of these faculty/student relationships?

How has the school context hindered the relationship?

How would you characterize the attitude or perspective of the institutional leadership toward these kinds of faculty/student relationships? Have they done things to facilitate the formation and development of these student connections? Have they done they to hinder the relationships?

How would you like to see the administration or the school environment change to help these relationships?

What are the benefits of nurturing/mentoring relationships to a school such as a seminary? (What does the school gain if faculty and students engage in these kinds of interpersonal experiences?)

### **Interview II: Clarification of Important Themes/ Completion of Interview**

Questions arising from coding and analysis of first interview.

Questions on themes not adequately covered in first interview.

Are there additional issues which have been important to you we haven't touched on?

Has any part of this interview process been uncomfortable for you? Any questions or procedures to change?

Introduce and explain the administration of the written Questionnaire.

**APPENDIX G**

### **QUESTIONNAIRE: Mentoring Relationships in Ministerial Education**

The purpose of this research study is to gain a better understanding of faculty-student relationships in ministerial education. In particular, the focus has been on those aspects of the relationship which nurture and build up one another.

The intent of this questionnaire is to provide an **alternative method** to collect your feelings and thoughts on the relationship. The questions asked are similar to those in the interview, but now they come in a written format. This procedure allows you to reflect and express your thoughts privately and through writing.

**After each question is a space for your answer. However, you may wish to write more on the back side, or give your responses on separate paper. I welcome your complete thoughts on every topic. You may wish to elaborate on one item, or give only a brief comment on another.**

As I have assured you before, everything communicated to me will be held in strict confidence. The information I collect will be kept by code, and no personally identifiable information will be included in my report. No one other than myself will know of your participation in the study. At any time you may decline to answer or end the questionnaire altogether.

If you have any questions, you may call me at 233-8561 or 658-7584. My mailing address is 13742 SE Hampshire Way, Clackamas, Ore. 97015.

1. **Why** did you begin the mentoring relationship with \_\_\_\_\_? What have been your **reasons** or **motives**?

2. **How** has the relationship changed over time? Have there been distinct points of **development** or **change**?

3. What have been the most important **activities** you share together?

4. What have been the essential characteristics or qualities that have made this relationship effective?
5. What have been the major benefits/results of this relationship in your life?
6. Specifically comment on the impact this personal relationship has had on your--
  - Personal well-being:
  - Effectiveness as a student/instructor:
  - Life of faith and relationship with the Lord:
  - Vocational goals and plans:
7. If you were to begin a similar nurturing relationship with another individual, how would you go about it? What principles and/or plans would you follow?
8. Please define, on the basis of your experience, a faculty-student mentoring relationship--
9. How can the seminary environment encourage and support these relationships?

Thank you for your interest and participation in this study. Please return the questionnaire in the envelope provided to: Rob Wiggins, 13742 S.E. Hampshire Way, Clackamas, OR 97015.

## APPENDIX H



### **DEFINITIONS OF MENTORING GIVEN BY STUDY PARTICIPANTS**

It will be a personal commitment. A personal concern for each other which includes sharing issues in your own life. Praying for each other. Counseling each other. Giving advice. . . There is a commitment there on each other's part to help each other grow and to check each other out in certain areas. And to give feedback. Even when it hurts, . . . It is that personal commitment. Both in the academic stuff we do together, and as well as the personal issues and sharing in those. There is just a deeper level of sharing of personal needs. And dreams, as well as our struggles and frustrations, and doubts, and hurts. That really builds a much deeper bond. As you share those kind of things on a regular basis. You might with somebody else only once or twice do that. A particular area of concern, or share a prayer request. You appreciate their support. But there is just a commitment there, on an ongoing basis to do that.

It includes academic, spiritual, and the personal life. Modeling by the mentor is crucial. Prayer and sharing is a key element. Shared ministry experience adds a lot.

A commitment where the faculty member nurtures the student's whole person, communicating values, nurturing personal development and transferring specific ministry skills. Ideally there will be a mutuality in the relationship.

I think there is an assumption that the faculty member has had some significant experience of walking with Christ over the years that the student has yet to experience. That the faculty member would be taking the opportunity to put the student in the context where he can impart as much of that as possible.

It is going beyond but building-upon the academic relationship to enter into a comradeship in life, with the intent to mutually encourage each other in growing to be like Christ.

This relationship exists when a faculty member is willing to share the totality of his life with a student who wants to learn from that person, and as a result of these two factors the people involved will and determine to invest quality time together on at least a weekly basis.

To me, mentoring is establishing a relationship--and in my case it was significantly the mentor initiating, and then the leveling attitudes of total acceptance and believing--very disarming and very effective, and then having something to offer. The mentor has a passion to pass something on to someone else, to raise somebody else to the highest level they can go.

I think it's basically giving of yourself, your time, your energy, and who you are in order to assist another person to be who they want to become.

A mentoring relationships occurs when an older, wiser, experienced person invests in a younger, less skilled person's life. They do that by listening, caring, holding accountable, and encouraging. I think that they will do these things in their spiritual

lives, their personal lives, and maybe their work life. And somebody else may add academics.

An intentional relationship of openness and vulnerability in which the faculty person covenants under the Holy Spirit to provide support, encouragement, and guidance and the student covenants to respond with questions, sharing and obedience to the Holy Spirit. This definition must include "mutuality" or "mutual submission." Perhaps a better wording would be a relationship of openness/vulnerability in which there is mutual submission to the Holy Spirit and a covenant that each will assist the other to become all God has for them.

A relationship where there is open and honest communication (especially on spiritual issues) between the two, which results in growth for the student.

To me, mentoring means to be fully present, emotionally, spiritually, intellectually, socially. And transparency, and then commitment of some kind.

A relationship in which both parties respect one another while at the same time the student is learning a lifestyle and attitude from a more seasoned person in a particular field of endeavor.

I think mentoring is a process. Not an event. I think of it as involvement in people's lives at an appropriate level. In other words, it grows in depth and width. I see it as a commitment to be available. To be involved. To be interested. To be encouraging. To ask the hard questions. To take the initiative. To convey involvement, commitment. And I see it as a rewarding process. For the student and for the professor.

A faculty/student mentoring relationship is a non-coercive, mutual friendship, wherein the focus is on the Lord, our living for Him, and Christian service. Hopefully it would contain elements of "passing the torch" to the next generation!